

Christian Curtesie:

OR,
S^t PAULS *Vltimum Vale*.

Deliuered in two Sermons, on 2. Cor.
13. II. at S^t MARGARETS on
Fish-street-hill in London.

(* * *)

By N. ROGERS (sometimes Prea-
cher there) at his Farewel, vpon his remoucal
thence to a Pastoral charge else-where.
(. .)

*As many as walk according to this rule, peace shall be vpon
them, and mercy, and vpon the Israel of God. Gal. 6. 16.*



L O N D O N,

Printed by H. L. for Edward Brewster; and are to bee
sold at his shop, at the west end of PAULS, at
the signe of the Star, 1623.

M^r Rogers has 2 favours to request





TO THE RIGHT

Vertuous, and truely Religious
Lady, the Lady *Margaret Chiborne*

(late wife to that worthy, and Worshipfull Gentleman, *Sir Charles Chiborne, Sericant at the*

Lawe, deceased) long life and good daies, with

increase of Grace here, and eternall

Glorie hereafter.

GOOD MADAME:



Was no sooner purposed to let this Copie passe the Presse, but I was as soone resolved to send it soorth vnder shelter of your Ladiships name, prefixed on the front. I knowe, Gods word can countenance it selfe, and needes no shelter of any humane arme: Yet I finde, not onely the writings of the most

The Epistle

and best; but euen some of those holy books inspired from Heauen, bearing in their fore-heads (as from the pen-men) a dedication. To your Ladiships name I then inscribethis; these reasons especially mee thereunto inducing:

First, your Ladiship had a speciall hand in the first being & birth of it: for, it was by your means and furtherance, that I was remooued from the place where then I was, to that where now I am: vpon which occasion, these Sermons were there preached. Which great loue and vnderferued fauour caused mee a good while since to register in my heart a grateful acknowledgement: and wanting means in real requitance to expresse the same, I haue now presum'd in this dedicatiō to manifest.

Secondly, in respect of your own worth: whereof if I should make a due report, they which know you not, would judge I flatter; and if lesse, they which knowe you and your affection towards me, would say, I were vnthankfull. This I will onely say, That whereas the most of your place and rank, like *Martha*, incumber themselues about many needlesse things; you, like *Mary*, haue chosen the better part. Your loue to GOD, zeal to his house, testified by your frequent repairing thereunto, your daily performanc of religious exercises; yea, priuately in your closet were God onely seeth and regardeth: your conuersation lead in *fear* (the fruit of all the former) testifie of you, as did the piety & godlinesse of that Lady to whom that blessed Apostle *S. Iohn* wrote, that you are *E-*
lect:

Luke 10.40.
Verse 42.

1 Pet. 1.17

2 Iohn 11

Dedicatory.

lett : whereof you haue more cause to boast, then of any outward honour whatsoeuer. For, what is greatnesse without goodnesse ? but like the Spartans nightingale, a meer sound and nothing else. Go on, good Madam, in your godly course : and whiles others strue to settle their lands, secure their monies, confirm their estates (leauing their saluation vnwrought vp) let it be your principal endeaour, To conform your life still more and more to the rule of Gods most holy word, and to make sure your election vnto your self. For, when men haue beat their brains, broke their sleep, wasted their marrow, to bee wealthy, mighty ; yet at last they shall be enforced to confesse, that To be saued was simply the best plot. Neither will any study yeeld true solid comfort, but what was spent about it.

2 Pet. 1. 10

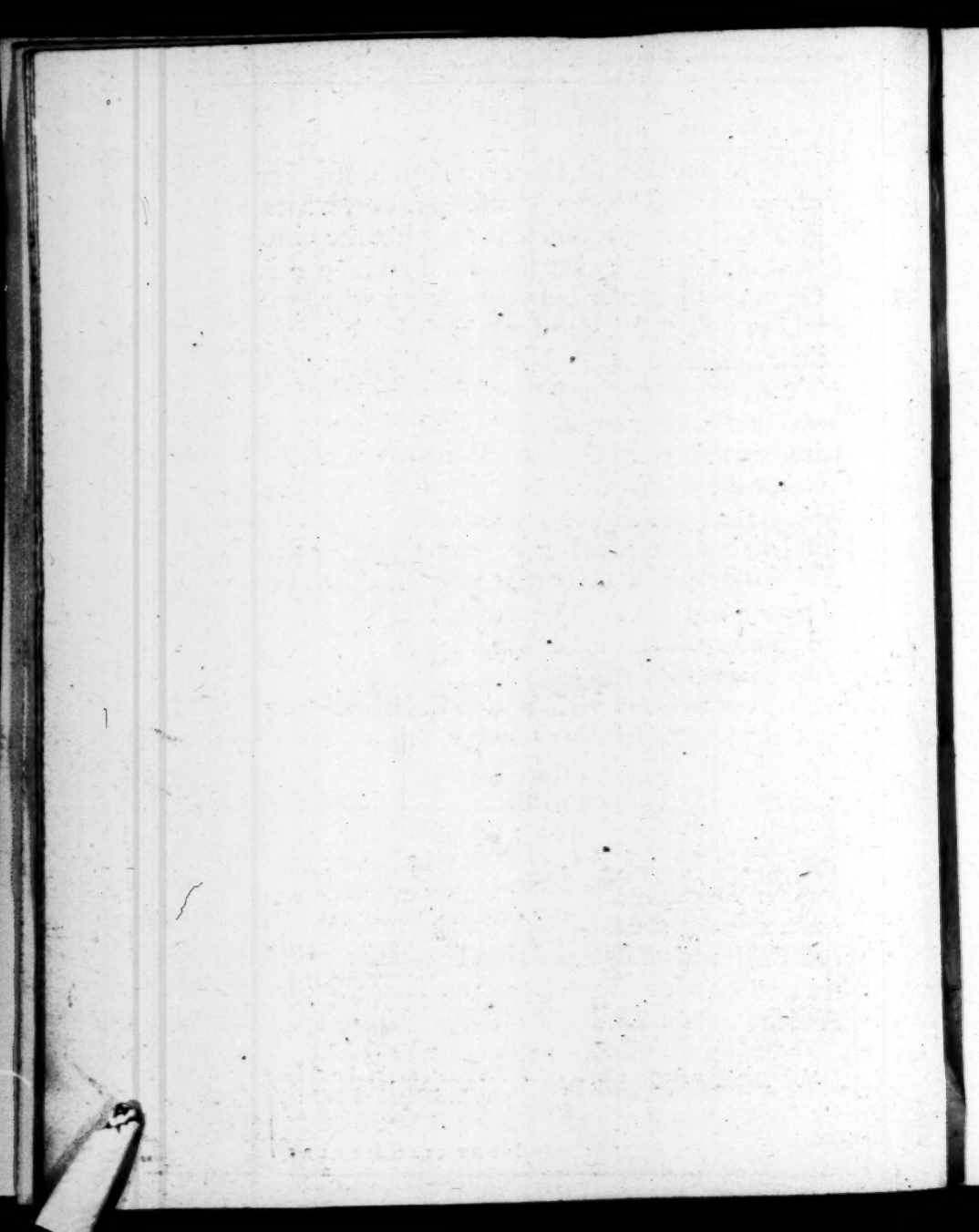
Let not this my presumption bee offensive to your Ladiship. It is more I owe vnto you than I can perform. Let my confession testifie my obligednes ; and this bee a witnes of my thankfull remembrance of my duety : wherein I desire to please at least God, not to offend at least you. The Lord make you to encrease and abound yet more and more in grace and goodnes, and make your hart stable and vnblameable in all holiness against the coming of our Lord & Sauour Iesus Christ. And so I rest ; and still will rest

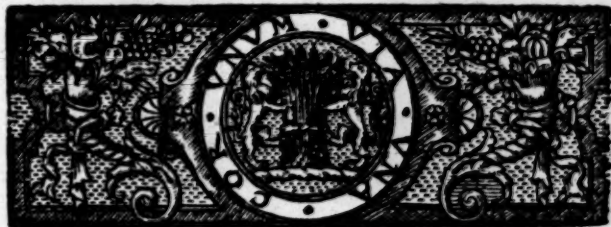
1 Thes. 3. 12. 13

Messing in Essex. Aug. 1. 1621.

A Petitioner to the Lord for
your Ladiships best welfare,

NEHEMIAH ROGERS.





TO
THE CHRISTIAN
Reader; especially, to his louing
Friends and late auditours, the Pari-
shioners of *S. Margarets Fish-street*, with all
truely-Religious in or about London by
whose fauour or bounty my Ministe-
ry there hath been countenanced or a-
ny way furthered: all blessings
which earth affords, or
heauen contains, be
multiplied.



*S*a good husbandman deals with
his plants; pruning some, re-
moving others, for their better
growth: so dealeth that most
wise and carefull husbandman of
the Church, with the members
of it. Some hee purgerh, that
they may growe more fruitfull:
Others hee takes away, that
are not fruitfull. Ofentimes he
trans-

John 15.1.

An Epistle &c.

Psal. 80. 9

translateth others from off that soil whereon they grewe, and plants them on som other ground; and that either because of the barrenness of the soyl, or unfruitfulness of the plant, or for some other cause best known unto himselfe. It hath pleased him in mercie not to supplant, as iustly hee might haue done; and that for ever, but onely to remoue me into another corner of his Vineyard (Blessed bee his name it is any where within that pale). The soyle wheron I grewe, was fat and goodly (neuer plant could growe on better) no fault in it, of this translation. The Plant it self was badde and barren: and that (as safest it is for me to iudge) occasions it. I haue but loytered, when I should haue laboured, in gods haruest. Now Lord forgine it mee.

1 Cor. 16. 24

Seeing now I must leaue you, my loue my Brethren I leaue with you; and this as a testimonie of my loue. When I am out of sight I would not bee forgotten. Read and practise what here you finde, and what formerly you haue heard: and I dare say I shall not bee. These are the last Sermons that I preached amongst you: let them not bee least esteemed: take them as the last Farewell of a hearty friend. When they were preached to the care, passion hindered many of your attentions: I now present them to your eye, that you may bee more fully enformed of those things wherein you were then instructed.

Luke 1. 4

Let it suffice; my Affection is so great towards you, that I cannot express it. God workes my heart to loue those that loue him. The Lord imprint in your minds this seale of that my Affection vnfeyned, and enable you by his grace to doe his will; that so at last you may bee made partakers of a glorious inheritance amongst all them which are sanctified: which shall be faithfully prayed, for by him

Acts 20. 32.

9 NO 63

That vnfeinedly desires your saluation,

NEHEMIAH ROGERS.

Messing. Aug. 1. 1621.



Christian Curtesie,

OR,

S. PAULS *Vltimum Vale.*

2. COR. 13. 11. Finally, Brethren, Farewell : Bee perfect, be of good comfort, be of one mind, live in peace, and the God of loue and peace shall be with you.



Vr blessed Apostle, Saint Paul, hauing in this Epistle purged himselfe from such crimes as he was charged withal, by certaine false teachers, who were crept into the Church of *Corinth*; and especially from that which was the ground of all, his not comming amongst them according vnto promise made (for which they

B

accu-

1. Cor. 16. 5.

The order of the
words.

The summe of
them.

The logicall re-
solution.

accused him of leuity and inconstancy) doth in the beginning of this Chapter renew his promise, telling them of his readinesse a third time to come amongst them, and withall sheweth after what manner it shall be; namely, with severity and more then wonted rigour, against such as were obstinate. Now being to make an end, he windes vp all with a friendly Farewel, wherein he doth somewhat allay and mitigate what-euer he had formerly wrot that might sauer of bitterness; and that hee might not leaue their minds exasperated, hee giues them a taste of the louing affection hee bare towards them, in this his valediction. *Finally, Brethren, Farewell:* which words, with the other following in the verses subsequent, containe in them the conclusion of the whole Epistle, which is spent in *Exhortation, Salutation, and Prayer.* The *Exhortation* is contained in this 11. verse. The *Salutation*, verse 12, 13. The *Prayer* verse 14.

In this *Exhortation* we may consider, First the *Manner* of it. *Finally, Brethren, Farewell.*

Secondly the *Matter* of it; *Be perfect, be of good comfort, be of one minde, live in peace, and the God of loue and peace shall be with you.*

In the *Manner*, we haue, First, a note of conclusion: *Finally.*

Secondly, a *Loving compellation: Brethren.*

Thirdly, a *Friendly valediction: Farewell.*

In the *Matter*, obserue wee, First the *duties* whereto exhorted.

Second-

Secondly, the *motion* or *argument* wherewith they are enforced.

The duties, foure; First *Perfection*; Be perfect, Secondly, *mutuall consolation*; Be of good comfort.

Thirdly, *unanimity* or *consent* in matters ecclesiasticall. Be of one minde.

Fourthly, *concord* and *agreement* in matter domesticall and ciuill: *Live in peace*.

The Argument taken, à *Commodo*, from the profit that thereby will insue: *The God of lone and peace shall be with you*.

The interpretations of these words be vari-
ous: we will search for the best.

Finally. Some read it thus; *For the rest*; others, *For the Remainder*: Not much amisse to take either. For so the word here vsed signifieth, and may haue reference either to the *Apostle* or to the *People*. To the *Apostle* thus; as if hee had sayd, *I haue written at large vnto you, yet still there is a Remainder behind for me to exhort you vnto, which I comprehend in these few words: Be perfect: Be of good comfort, &c.* To the *people* thus; As if he had sayd; *Hitherto I haue not been wanting in my dutie, but haue sufficiently instructed and admonished you, &c.* Now the remainder is for you, that you doe your dutie and obey my precepts.

Brethren. There bee three sorts of Brethren mentioned in holy Scripture: First, such as are brethren by *Race*; as they who haue the same Father and Mother, as *Jacob* and *Eisau* had; or they

The Theological
exposition.

Text.
Λοιπὸν.

Text.

Gen. 25. 25.

Gen. 13. 8

who are of the same stock and kinred : and so *Lot* and *Abraham* were called Brethren.

Deut. 23. 20

Secondly, such as are Brethren by *Place*, who are of the same nation and countrey : and so the *Jewes* are rearmed Brethren in the Law ; *To a stranger thou maist lend upon usury, but not vnto thy brother.*

Gen. 9. 5

Thirdly, such as are Brethren by *Grace*, and that either more *common*, or more *speciall*. More common in respect of *creation*, and so all men are Brethren : *At the hand of a mans brother will I require the life of man* ; more speciall in respect of *Adoption*, and so Christians are Brethren, and they onely. In this respect doth the Apostle call them Brethren.

καίπερ.

Farewell. The word signifieth properly to rejoyce, and is by most so translated and read. Yet *Brasmus*, and some others, renders it as wee haue it, as well he may : for, the word signifieth as well *Farewell* as *Reioyce* : wherein the Apostle wisheth all good to betide them.

καί ταριζειν.

Be perfect. The signification of this verbe is likewise diuerse, and by som rendred for consummation ; by others, for restauration. The Apostle's meaning is, that whereas the members of this Church were all as it were bones displaced and out of joynt, they should now again bee joynted together in loue, and they should endeaour to make perfect what was amisse amongst them, either in faith or manners : They should bee perfect in respect of truth, though not in respect of abso-

absoluteness; they should desire and endeaour after perfection, though in act they attain it not.

Be of good comfort, or take yee comfort. Some read it thus, *Take exhortation*: for, the word heer vsed signifieth indifferently, to *comfort*, to *exhort*, to *intreat*. But the former reading is best liked by *Chrysostome*, who thinketh the Apostle rather intends consolation than exhortation, in regard of the many oppositions and trials they had & were to meet withall in their course of Christianity; and therfore willes them to chear vp themselues, and mutually one another, that they may not make shipwrack of their faith in the day of trouble.

Be of one minde; to wit, in matters of faith and religion. For, by this precept he seemeth to note out, that some things were amisse amongst them, and that many things were done through contention and vain-glory: Hee wills them therefore to be alike-minded and affectioned, that all discord and dissension might be auoided, and the Church no way thereby troubled.

Live in Peace. Peace is of three sorts: *Eternall*, w^{ch} is cald *Pax Numinis*, the peace of God which passeth all vnderstanding, which wee haue with him through Christ; *Internall*, which is called *Pax pectoris*, the peace of conscience, which is a fruit of the former, and proceeds from that; *Externall*, which is called *Pax temporis*, the peace w^{ch} wee haue with men for the time wee live in the world. This last onely is heer meant: and this

Παρακα-
λέσθε

precept respects things civil, as the former things ecclesiasticall.

And the God of loue and peace shall bee with you.

Som construe this clause by way of enunciation affirmatiuely; as if the Apostle should haue said, In thus doing you shall haue the blessing of God attending you, &c: Others Imprecatory, by way of wish or praier; as if hee had said, The God of loue and peace be with you, and enable you to do thus. But the former is the better.

God of loue and peace. Hee is so tearmed, first (say some) because he is loue and peace it self, it is his Essence; secondly, because he delights and takes pleasure in it; and thirdly and especially, because hee is the Authour and Giuer of it.

Shall be with you. That is, by his gracious protection and comfortable presence, to blesse you and defend you.

Thus then we see the meaning, as if the Apostle should haue in larger manner thus said:

Hitherto I haue at large written vnto you, O yee Corinthians, whom I tenderly affect euen as my Brethren in Christ, and to whom I wish all welfare and happines both in the things of this life and of a better: And yet ther is a remainder, and something left to bee done, which (that I may conclude) in brief is this; That you endenour to perfection, purging out sin, increasing in grace, and so making up what is amongst you wanting; As also that you mutually comfort one the other, and take comfort one of another; that you may the better bee enabled to withstand the many oppositions you are like to meet withall in the

The Metaphrase.

the course of Christianity. See also that you be alike minded and affected in matters of religion, that the Church may not bee troubled by your diuisions and dissensions. And, in things ciuill, let there be a like concord and agreement found amongst you, as betweene neighbour and neighbour, husband and wife, parent and childe, maister and seruant, and the like: which if there be, then that God who takes delight in loue and peace, and who is the rewarder of them that liue in loue and peace, and who is the Author and Donor of these graces of loue & peace, shall be with you by his gracious protection and comfortable presence, and shall blesse you, and bestowe vpon you all good blessings.

And thus we haue seen the Apostles meaning. Now wee come to speak of some such profitable instructions as these words shall afford.

Finally. The Apostle, as we see, had written largely to these Corinthians, and yet there is still a remainder behinde: for so the word signifieth (as wee haue before seene). Hence then wee gather,

Though Gods Ministers spend their time, and take the greatest pains that can bee taken, in teaching and instructing their people; yet there will bee still a Remainder, and something left to bee done.

Not without cause and reason then is the Ministers task and toill paralleled with the *Husbandmans*, who hath no vacation: the end of one work is but the beginning of another: euery season of the yeer bringeth his senerall trauell with it. So that no calling is accompanied with more labour

Text.

Doct.
Ministers haue
euer som: thing
left to do after
their greatest
pains.

1 COE. 3.9

Ier. 4. 3

1 Cor. 3. 6

Mat. 13. 25

Eze 1.

Ezek. 34. 1

Mat. 6. 28

Mat. 9. 37

or lesse ease. And thus the *Minister* : Hath hee broke vp the fallow ground of his peoples harts ? then must he sowe the precious seed therein. Hath he sowed seed ? then must he water what he hath set and sowed. Yea, tares and weeds will growe and soon sprout vp, sleep we neuer so little ; and therefore great need of daily weeding.

Let this then stoppe the mouths of such as cry out against the Ministry for an idle calling, and account Ministers of all others to liue the easiest liues, as hauing least to doo of any. I confesse indeed, as some vse it, it is a calling of excessive idleness ; when they feed themselues, but not the flock ; and doo not gather, but eat the hony. Of such it may be said, as our Sauour of the Lillies in the field, *They labour not*. But, consider it in its owne nature, and as it ought to bee performed, wee shall finde it to bee a seruice of great imploiment, and his task to be an endlesse task : so that none can haue iust cause to say, that, because he is a Minister, he hath an easie occupation & calling to follow. Haruest-labourers of all other are the forest labourers, as wee knowe ; no labour more toilsome than theirs is : that, of all others, as wee say, is the fore-sweating labour. And are not Ministers such ? surely the sweat of the Ministry (be it followed as it ought) exceeds the sweat of other callings, and with the forest labourer doth the painfull Minister eat his bread in the sweat of his brows. There is a labour of the soule as well as of the body ; as there is a suffering of the soule

as well as a suffering of the body. And look as the suffering of the soule exceeds by farre any paines that the body vndergoeth (for, *The spirit of a man will sustain his infirmity* (saith Salomon), *but a wounded spirit who can bear?*); so doth the soule-labour exceed any other labour whatsoeuer. Say not then, that Ministers are idle, and their callings easie, because they labour not with their hands. What though a Gouverner of a ship sitteth still at the stern, while some climb the mast, and others walk vpon the hatches, and others labour at the pump? for, though he doth not as they doo, yet he doth far greater and better things. Their calling then is not easie, idle; but laborious and painfull: as it is an honour, so it is a burden, and such a one as requireth the strength of Angels.

Secondly, this taxeth such as, being entred into this same calling and function of the Ministry, liue an idle life, and sit them down to rest, & with *Isachar* think ease is good, especially if they haue for some times heertofore laboured in the word and doctrine. Such little vnderstand the nature of their office, as hauing laid some grounds of knowledge, neglect the daily vrging of practice and perseuerance. A great part of the building is behinde, after the foundation is laid. These are they that occasion the world to judge of Ministers, as *Paul* the *Cretians*, to be *slowe-bellies*. I take no pleasure in defiling my owne neast, nor in laying open the nakednes of men of my owne coat: But God forbid that I should as a Fly lie blowing

Pro. 18. 14

*It is asceruioce
a painfull calling,
humoris
angelorum for-
midandum.
Ise 2.*

Gen. 49. 14

Tit 1. 12

Mat. 20. 6

2 Cor. 4. 1

1 Tim. 4. 13

Voteras has bo-
ras non perdere
Plin Secundus
Epist. ad Marcū
Vse 3.

vpon their sores, or vse my tongue to lick their filthy vlcers. Let such bee what they will, whether idle or vnable, like *Esops* Hen too fat to lay; they are a burden to our Church, a disgrace vnto our calling, which allows vs no time of sitting still. *Why stand you heer all the day idle?* It was the Lord of the Vineyards reproof to them that stood idle but in the market-place: what sharpnesse then must such look for as stā d not in the market-place but in the Vineyard, and idle too; and all their day? It is ill being idle in the market, but much worse to stand idle in the Vineyard of the Lord. Let vs then, so many as haue receiued this Ministry, not faint; *but giue attendance to reading, to exhortation, to doctrine.* Is knowledge planted: then practice must bee vrged. Is their practice good: then perseuerance, progresse and continuance, must bee pressed. A Souldier should dy in the wars standing, and a Minister in the pulpit preaching; no better place to haue God finde vs in. And, when thou standest idle, admonish thy selfe as sometimes *Plinius Secundus* admonished his nephew; Thou might'st haue not lost these houres.

And lastly, let hearers hence learn their lesson: for, is it so that though Gods Ministers take the greatest pains that can be taken, there will be still something left for them to doo? then certainly there is a remainder for you as well as they. Dost thou know somthing? yet alas, how many things art thou ignorāt of that thou art bound to know, and remaine for thee to learn! And though thou

hast

hast knowledge in abundance, so that thou art able with *Salomon* to discourse from the *Cedar-tree* that is in *Lebanon*, euen vnto the *hyssope* that springeth out of the wall, and of all beasts and fowls, fishes & creeping things; yet still there is a remainder, namely practice and obedience: for, *if you knowe these things, blessed are you if you doo them*, saith our Saviour.

1 Kings 4.33.

Iohn 13.17

Think of these things, thou who art so puffed vp with a conceit of that same small scantling of knowledge thou hast receiued, as that thou neglectest all further means of edification. And doo thou also think of this, who contést thy self with a bare hearing of the word, without consequent meditation or practice. Sermon is don, thou saist, when the Minister hath done preaching: and so it is indeed with many, for it is no more thought of after. But, the Sermon that wants consequent meditation heere, may bee meditated of in hell heerafter. Remember that.

Brethren. The Obseruations from this *Compellation* are from the consideration of *Paul* as a christian, or as an Apostle.

Text.

If we consider him thus calling them as he was a Christian, then we obserue,

There is a spirituall kinred and brotherhood amongst Christians. Such as professe the same faith, and worship the same God, are Brethren. And so we finde them often stiled in Scripture. *I will declare thy Name vnto my Brethren* (saith *Dauid*) *in the midst of the congregation will I praise thee.* And elsewhere

Doff.
Christians are
spiritually akin.

Psal. 21.22. 13

Pfal. 122.8.9
1 Cor. 5.11

Gala. 2

Mat. 23.8

Reason.
James 1.18
Gal. 4.26
1 Pet. 4.23
1 Cor. 10.16.17
2 Tim. 4.8

vse 1.

Mat. 23.40.
Heb. 2.11

thus; *For my brethren and companions sake, I will wish thee now prosperity.* So the Apostle S. Paul willeth, *If any that is called a Brother bee a fornicatour or concetuous, &c. with such a one, no not to eat.* And againe, *The Brethren which are with mee vnto the Churches of Galatia.* This our Sauour sheweth to his Disciples, when he saith, *One is your Master, euen Christ; and all ye are Brethren.*

And no maruell: for, they haue one and the same *Father*, which is *God*; one and the same *Mother*, which is the *Church*, in whose womb they lie together: they are begotten of the same spirituall *seed*, which is the *word*: they are fed at one and the same table with the same *nourishment*; and look for one and the same *inheritance*, euen eternal *happines* and *blessednes*.

Let this serue, then, first for the *Reproof* of such as disdain to call Christians by the name of *Brethren*, or to giue any Saint such a title, especially if hee bee a mean one and of lowe rank. But, what disparagement is it, or can it bee to any, to acknowledge them to bee their Brethren whom Christ acknowledgeth to bee his Brethren, and God acknowledgeth to be his Sons? *Forasmuch as you haue done it to the least of these my Brethren* (saith our Sauour) *you haue done it vnto me.* Shall we be ashamed of such as Christ is not ashamed of? Let vs beware of this pride of heart, which doth so puffed vs vp in regard of outward condition in the world, as that it maketh vs to forget such as are mean and lowe; and causeth vs so to carry our selues

selues as if they were not our Brethren, of the same christian calling & professiō with our selues. True it is, we are differenced in ciuill policy, and ciuill societies; some being noble, some base; some rich, some poor (which differences, *Religion* doth not take away, nor abolish before men) yet in that spirituall society, of w^{ch} Christ is the Head, there is no such distinction. Heer we are all one; all equals; all Brethren. Let not then our *inequality* in our ciuill calling cause great men to forget their *equality* in the Christian; nor our *equality* in our Christian, cause mean men to forget their *inequality* in the ciuill. In both let vs carry our selues like men of wisdome.

And if these are to bee reprov'd, then much more are such profane persons to be soundly lessoned, who cast this name of *Brother* as a word of reproach & disgrace vpon such as fear the Lord: *Oh, you are one of the holy Brethren, you are one of the holy Sisters.* Now, what doo such miscreants, but through their sides strike the Prophets, the Apostles, yea and Christ himselfe? Let such knowe, that they openly proclaim as it were with a trumpet, that they haue not God for their Father, nor the Church for their Mother; but do openly disclaim them from being their parents, while they professe, that they are none of that holy Brotherhood.

As this serueth for *Reprehension*, so in the second place it may serue for our *Instruction*: for, out of this name wee may spell our duties. Look

vse 2.

Duties of Bre-
thren.

First.

Rom. 12. 10
Heb. 13. 1
1 Pet. 1. 7

Tertul. in Apol.
c. 39. ad suppo-
rem Gentil.

what nature ties natural Brethren vnto, that doth grace much more tie spirituall vnto.

Brethren (as we knowe) loue together, and liue peaceably one with another. There is vnity and amity amongst them: yea, so strong is that loue which is amongst Brethren, as that it exceeds all other loue amongst men. It exceeds the loue in mariage (saith one) because that is by choice, this by nature. It exceeds the loue betweene Parents and children, because that is not reciprocally, for the inequality of the persons: this is most equall. And therefore the Arabians and West-Indians, as Histories make mention, prefer brethren before children in inheritances. This is the loue of Brethren by nature. Now, we haue obtained a more excellent Brotherhood, and therefore ought to loue, and loue as earnestly. Our loue must be as the loue of Brethren: and so we are commanded, *Be affectioned to loue one another with Brotherly loue*, saith the Apostle. And againe, *Let Brotherly loue continue*. And againe, *To godlinesse adde Brotherly kindnes*.

In *Tertullian* his time, there was such vnity amongst Christians, and their loue each to other was so great, as that it was to the amazement of the Heathen. See, say they, how these Christians loue one another, and are ready to dy one for another. But alas for vs! our contentions and wranglings euen about toies and trifles may make men amazed. How shall God bee our Father, if we liue not together as louing brethren? Or how shall

shall hee call vs his children, if wee behaue our selues as strangers or enemies one vnto another?

As touching Brotherly loue, saith the Apostle, you need not that I write vnto you; for, you your selues are taught of God to loue one another: As if hee had said, Look, as naturall Biethren, not degenerating nor growing out of kind, are taught by nature to loue one another; so you, to whom God hath giuen his holy Spirit, are taught by the same Spirit to liue in loue. If loue and amity bee a lesson taught of God, then reason thus with thy selfe; Who teacheth me to carry malice and hatred in my breast? who filmy mouth with railings & cursed speakings? O that wee would but think of this, and remember that wee are Brethren! then would there not bee so much bitternesse as there is, nor so much enuie, malice, spire, found among vs: for, a cause why these euills remain with vs, is, in that wee forget that we are Brethren. Let there be no strife, said Abraham to Lot, betwixt thee and mee, for wee are Brethren. The very name of a Brother is, or I am sure ought to bee, potent enough to quench coales of contention.

Again: Brethren will take one anothers part against enemies, though happily they may dissent amongst themselves; so that wrong one, wrong all. Thus, *Jacobs* sonnes took the abuse offred to their sister, as if it had been offred vnto them; and thought it a sufficient excuse for them joining together in the reuenge of the Sichemites, in that it was done in their sisters quarrell: *Should they abuse*

our

1 Theſ. 4.9

Gen. 13.8

Gen. 34.31

our sister as a whore? Thus should Christians defend one another in lawfull courses (I say not, in vnlawfull), and step out for them when they are slandered and spoke euill of, and not then bee silent; as the maner of too-too many is, who flinch away as *Demas* and others did from *Paul*, leauing him to answer for himself. Thus, Brethren haue almost forgotten that they are Brethren; and eue-ry man stands aloof when necessity requires their succour. Histories make mention of one *Vrsinus* a Christian Physician; who, beeing ready to suffer Martyrdome for the Gospell, began to wauer and faint. Which, when *Vitalis* a holy man saw, hee stepped to him; and, though hee knew it would cost him his life, comforted and encouraged him. For the which, he also was condemned to death. *Nic. de Lyra. Com. in 1. Iohn 3.* Few such friends are now to be found, as will lay downe their liues for their Brethren. *1. Iohn 3. 16.*

Thirdly, Brethren reioice at the welfare and prosperitie one of another, and do wish as much happinesse each to other as to themselues. Thus should Christians, when we see God any waie good and gracious vnto our brethren, whether it be in matters of this life, or in matters of the life to come, reioice and bee glad thereat. *Iethro* reioiced at all the goodnesse which the Lord had shewed vnto *Israel*. *Elizabeths* neighbours and cosins did reioice with her when they heard tell that God had shewed mercy vpon her. The *Thessalonians* were *Pauls* ioy, and crowne of reioicing. *Iohn* reioiced greatly, when

Exod. 18.9

Luke 1. 57. 58.

1 Thes. 2. 19. 20

he

he found the children of the elect Lady *walking in the truth*. And surely, as *Salomon* discerned the true mother by her affection, so may wee a true Christian by this marke. Woe then to such, who haue no other cause of their ill will and malice towards their brethren, then this, that it goeth well with them, and God doth blesse them: As *Iosephs* brethren hated him for no other cause, but for that his father seemed to loue him best. And so *Cain* slew *Abel*, because God preferred *Abel* before him. Away with this same enuie, nourish it not within thee: *It is the rottennesse of the bones*, and so the iustest of all vices, because it bringeth with it its owne vengeance, as a Viper eating out the bowels where it is bred. It is a bloody sinne, for if it eate not out anothers heart, it will eate out thy owne. Be not an enemy to Gods fauours when they fall besides thee: grudge not that thy neighbours field is fairer growne then thine. Quarrell not with God, because thy neighbours flocke escapes the rot. Let not thy neighbours welfare bee thy disease: because Heauen smiles on him, wilt thou look awry vpon him? because God sets on him the seale of his loue, wilt thou set on the seale of thy malice? Beware of that: Remember still that hee is thy brother. And as the good of one member of the body, serueth for the vse and profit of the other: So what hee hath shall tend to thy benefit, and therefore re-pine not for his vvelfare, but reioice thereat.

Fourthly and lastly, Brethren, as they doe re-

D

ioice

2 Iohn 4
3 Iohn 3.4

*Hier. in epist. ad
Gal. c. 5*

Gen. 45. 2. 3

Heb. 11. 24. 25.

Neh. 1. 1. 3. 4

2 Cor. 11. 18.

29.

ioice with them that doe reioice, so they weepe with them that weepe. There is a sympathy and fellow feeling of the miseries each of other. If one be in heauinesse the other cannot containe: Affection will then breake forth, and shew it self. As we see in *Ioseph*, who albeit before he had dissembled and hid it: yet when hee heares *Iudah* make such a sad relation, and sees his brethren so ouerwhelmed with sorrow, then compassion can be concealed no longer, Affection must breake forth violently at his voyce and eyes. He weeps aloud, and tells them he was *Ioseph their brother*? Thus must it be with vs who professe that we are children of God, and brethren of the faithfull. Yea, thus it will be with vs, if we are rightly bred and borne: As we see in *Moses*, whose affection was so great towards his persecuted brethren, as that he chose rather to *suffer affliction with the people of God, then to enioy all the pompe and pleasure of Pharaohs Court*. So *Nehemiah*, though he enioied much pleasure and credit in *Shushan* in the Court of *Artaxerxes*; yet when he vnderstood by *Hanani* of the affliction and reproach of the people of God, all that pompe and glory could not smother his affection; but he must *sit downe and weepe and mourne, and fast certaine dayes, and pray before the Lord of heauen*. And so Saint *Paul*, *The care of all Churches* (sayth he) *commeth vpon me: who is weake and I am not weake? who is offended and I burne not?*

The want of this Affection sheweth that wee are not brethren. So farre are we from weeping when

when they weepe, as that wee reioice at those things which make them weepe. Wee can insult ouer our brethren in the day of trouble, as the *Edomites* did in the day of the destruction and captiuitie of *Judah*, and speake proudly against them in the day of their distresse. Or if we insult not ouer such as are in calamity, yet wee are no way touched with their miserie. Wee lye vpon beds of *luorie* and stretch our selues vpon our couches, and eat the *Lambes* out of the flocke, and the calues out of the midst of the stall, we drinke wine in bowles, and anoint our selues with the chiefe ointments; but we are not grieved for the afflictions of *Ioseph*. Are not the bowels of the Saints wrung with grief; and the Church pinched with the persecutions of her aduersaries? Doo not the mighty *Nimrods* of the world hunt her? And are not furrowes made vpon her backe with their ploughs? Look into the world, consider the miseries of the Churches in forrain parts; in *France* and *Germany*: and, if thou hast in thee any spark of brotherly affection (nay, if thou hast not put off the very nature of a man) thou must needs abate of thy pleasures, & with the captiue *Iewes* hang vpon thy Harp vpon the willowes. The *Ark*, and *Israel* and *Judah* abide in tents; and my Lord *Ioab*, and the seruants of my Lord are encamped in the open fields: shall I then go into my house, said *Vriah* to *Dauid*, to eat and to drink, and to ly with my wife? As thou liest, and as thy soule liues, I will not do this thing. See, hee would not affoord to himselfe any more then necessary contentment vnto nature, till hee

Obad. 10, 15

Amos 6. 4, 6.

Psal. 137. 2

2 Sam. 11. 11

Esay 22. 11. 13
14

saw the issue of that business. Shall we then feast, and sport, and reuell? Shall joy and gladnes, slaying oxen, and killing sheep, eating flesh, and drinking wine, be found amongst vs in this day, when the Lord of Hosts calls to weeping and to mourning, to baldnesse, and to girding with sackcloth? Surely it will be reuealed in the ears of the Lord of Hosts: and this iniquity shall not bee purged from vs till we dy. Let vs not, my Beloued, think we haue the affections of children, when wee can see our mother sick and sorrowfull, without remorse. Let vs not think we haue the affections of brethren, when we can hear or see the maims and miseries of Gods people, without laying them to heart. And therefore, as when the Church of God flourisheth and holds vp her head, we must lift vp ours, though otherwise it goeth not so well with vs in our owne priuate estate and condition: so, when the Church mournes and hangs downe the head, wee must cast downe ours, though our owne condition bee neuer so good. For, as the peace and prosperity of Ierusalem should sweeten our priuate grieuances; so her afflictions and dangers should sowre, and make distastefull to vs, all priuate comforts whatsoeuer.

And thus wee haue seen the qualities and properties of Brethren: which if wee finde in our selues, it is no matter for the worlds mocking and scorning at this Brotherhood: it is our glory.

If we consider *Paul*, as a Minister, or an Apostle, so tearing them; then we thence note,

First,

First, his great *Humility*. For, though many of them to whom hee wrote were poor and meane, and such as laboured with their hands, and few of them wise men after the flesh, or mighty, or noble; and hee himsele a Minister of the word, yea an Apostle, and so in the highest degree of the Ministry, and a planter of many Churches: yet he maketh himself equall to them of the lower sort, in calling them *Brethren*; which is a word of *equality*.

1 Cor. 1. 26

1 Cor. 12. 28

Rom. 12

Secondly, his great *Mildenesse* and *gentlenesse of spirit*, in that hee doth thus gently exhort them, when he had authority to command; and insinuates himself into them by such a cōpellation, the better to prouoke them to doo that they stood bound to doo.

Thirdly, his great *Affection* and *Love*, in vsing such a kinde and louing tearm: wherby he shewed, that hee did dearly and tenderly affect them in the Lord; and respect them as those who were conjoined with him by the bond of one truth, one faith, and one hope of saluation.

From the first wee inferre; *Ministers ought to behaue themselues humbly in their places and callings.*

Doct. 1
Ministers must
be humble.
Luke 21. 25. 26.

The Kings of the Gentiles exercise lordship ouer them; and they that exercise authority vpon them are called Benefactors: But you shall not bee so: but hee that is greatest amongst you, let him be as the youngest; and he that is chief, as though he did serue. The meaning of our Sauour in which words, is, not to take away order, but to take away arrogancy and ambition.

1 Pet. 5. 2. 3

Saint *Peter* giueth the like precept : *Feed the flocke of God which is amongſt you, &c ; neither as being lords ouer Gods heritage, but being enſamples to the flock.*

Iſe.

1 Theſ. 2. 4

3 Iohn 9. 10

How then doth that ſame Antichriſtian ſpirit, vſurping authority with tyrannous vſage of Gods people, ſort with the Apoſtles precept and practice ? And that not onely of that Arch-biſhop of Rome, who, vnder that title of *Seruant of the ſeruants of God*, aduanceth himſelfe aboue all that is called God : but alſo of others who are puſt vp for their place and gifts, and with *Diotrephes lone to haue the preheminance* ; and will neither receiue *Iohn* nor his Brethren. *Paul* an Apoſtle equalles himſelf with them of the lower ſort. But now be-
 hold a change. Ordinary paſtors and they of the lower ſort doo not onely equall themſelues with, but euen aduance themſelues aboue Apoſtles ; taking more vpon them than euer they did. *Plinius* giues this report of *Veſpaſian* ; That greatnes and maieſty changed nothing in him but this, that his power to doo good ſhould bee answerable to his will. And I would this alſo might bee truly ſaid of ſuch, who, either in reſpect of office in the Church, degrees in Schoole, riches in the world, or any ſuch-like outward prerogatiue, are aduanced aboue their Brethren. Sure I am, if God aduance *Heſter*, it is that ſhee may bee a means to relieue the Diſtreſſed of the Church of Cod.

C. Plinius, Epiſ.
ad Veſpaſ.

Nec quicquam
in te mirauit
fortuna ampli-
tudo, niſi ut pro-
deſſe tantundem
poſſes & v. lles.

Heſt. 4. 14
Doſt. 2

Courteous
means to be v-
ſed rather than
ſeuere.

Secondly, wee learne, that *Courteous and gentle means are rather to be vſed by Gods Miniſters, than rigour or ſeuerity to perſwade men to obedience.*

The

The seruants of the Lord must not strine, but be gentle towards all men, in meekenesse instructing those that oppose themselves, sayth Paul to Timothy. And you shall finde him the same in practice that he was in doctrine, vsually comming to his hearers with *I beseech you Brethren by the mercies of God: I Paul my selfe beseech you, by the meekenesse and gentlenesse of Christ. Wee Ambassadors for Christ, as though God did beseech you through vs, we pray you in Christs stead that you be reconciled to God.* How sweetly doth he practice his owne precept? And so Saint Peter, *Dearely beloued, I beseech you as Pilgrims & Strangers, abstaine from fleshy lusts, &c.* And thus Saint Iohn, *I now beseech thee Lady:* So that wee see what meekenesse and mildnesse we ought to vse; exhorting and intreating, euen then when we may lawfully command. And no maruel, when God himselfe herein goeth before vs in his owne example, *Oh that Israel would haue hearkned;* And our Sauour Christ inuiting the Israelites in the same manner vnto himselfe, that the Henne doth her chickens.

Let this serue then for our *Imitation and Instruction*, that we endeaour to win our people with gentlenesse and loue. And surely when ministers speake thus to sinfull men; *I beseech you by the mercies of God, I beseech thee my Brother,* leaue thy whoredome, forsake thy drunkennesse, &c. If the heart bee not sealed vp with hardnesse, it must needes pearce it. Wee see how in things of this life, men are faine to sue for that which is their owne,

2 Tim. 2. 24. 25

Rom. 12. 1

2 Cor. 10. 1

2 Cor. 5. 20.

& 6. 1

1 Pet 2. 11.

2 Iohn 5

Psal. 81. 13

Mat. 23.

Vse 1.

owne, and are heart-glad if by fair intreaties they can gather vp their debts. If then we can by earnest exhortations and effectuall perswasions get at our peoples hands this debt of obedience wth they owe to God, let it neuer grieve vs that wee come with *Brethren, I beseech you.*

Caueat.

And yet withall great wisdom and circumspection must be vsed in this manner of proceeding: for, wee must beware, that wee so lay downe our authority, as that the word lose not any, but abide still a word of power to command. To this purpose these rules are to be obserued:

Phil. 8.9

First, so exhort and perswade, as that the very cōsciences of men that hear thee may conclude, that euen there where thou intreatest thou hast power to command, although in loue thou laiest downe that power for the present. So the Apostle to *Philemon*: *Wherefore though I might bee much bould in Christ to enioyn thee that which is conuenient, yet for loues sake I rather beseech thee, &c.*

Iud. 23

Secondly, so to exercise lenity, as that thou forget not seuerity when the case requireth it. *Compassion must be had on some*, but not on all: some must *with fear be puld out of the fire*. When sinne waxeth bold, then must Gods Ministers put on bouldnes, as *Moses* did when the calfe stood before him. When the Ministry is like to bee brought into contempt, then must power and authority be put on. Sometimes must Gods Minister deliuer the word as it were in a *soft and still voice*; and otherwhiles hee must change his note, and lift vp his

1 Kings 19. 12

voice

voice like a trumpet, and shew them their finnes. Paul, as occasion serueth, can stand vpon his Apostleship and authority: hee can censure Elymas: hee can deliuer vnto Satan, as well as intreat and beseech.

Thirdly, in that the Apostle calleth them Brethren; obserue *with what tenderneesse of affection a Minister should be deuoted to his people.*

O Corinthians, our mouth is open vnto you, our heart is made large, saith this our Apostle to this people to whom he now wrot. And, writing to the Philippians, he doth vehemently protest his sincere & feruent loue towards them. God is my record, saith hee, how greatly I long after you all, in the bowelles of Iesus Christ. Such was his loue also to the Romans: as he witnesseth, when he saith, That he longed to see them, that hee might bestowe some spirituall gift vpon them to strengthen them. Such was his loue also to the Thessalonians: as appears in that hee saith, We were gentle amongst you, euen as a Nurse cherisheth her children; not as a Nurse mercenary, but as a nursing-Mother, whose affections are most tender. And a little after he saith thus; We exhorted you, and comforted and besought euery one of you (as a Father doth his children). And, writing vnto Timothie, he chargeth him, That he should bee an ensample of the beleeuers in word, in conuersation, and in loue. Where hee notes the Pastors duty, So to loue his people, as that they might learne by him to loue one another.

If Ministers should examine what loue they
E bear

Esay 58.1
2 Cor. 10. 2. 8
Acts 13. 10. 11
1 Tim. 1. 20

Doff.
The Minister
ought tenderly
to affect his people.
2 Cor. 6. 11

Phil. 1. 8

Rom. 1. 11

1 Thes. 2. 7

Verse 11

1 Tim. 4. 12.

vjs.

Lawfull causes
of a Ministers
absence from his
flock.

*Alterius Eccle-
sian necessitatibus
evocatus, mini-
me vobis solius
studium depen-
disse videor.*
Amb. Ser. 28.

*Quis mihi mira-
biter & divi-
nitus crepto vi-
tio vertas, quod
non in manus
me quarentium
reicerim. Tripa.
hist. l. 6. c. 22.*

Phil 2. 25. 28

bear vnto their people; I fear, many would finde a great want of brotherly affection. How empty are their hearts of this hearty and vnfained loue, who seeke pretences of long absence from their flocks? whereby the duties of teaching, and examples of life in their own persons, are neglected. Surely, this loue ouerthroweth ordinary absence, without iust and conscionable causes. I deny not, but there may be som occasions, which may, and that lawfully, draw a Pastour for a time from his people: as, when the publike seruice of the Chur. shall require it, for the settling and compounding variances and differences, and such like profitable imployments. Thus, when the necessity of other Churches calleth for help at a Pastors hands, heer is a good occasion of absence. And vpon this ground, *Ambrose* excuseth himself vnto his flock. And secondly, when a Pastor personally is sought for, and cannot remaine amongst his flock without peril of his life: if the persecution be not publike, both of the people and Minister, but onely personal of the Minister alone; heer is then good cause of his absence. So *Athanasius* did leaue the Church of *Alexandria*, and hidde himself for the space of six years in a dry cisterne, and 4 moneths in his Fathers Tomb, and made this Apology for himself; *Wha can blame me, beeing miraculously deliuered, that I did not cast myself into their hands* (that is, the Arrians) *who sought mee?* Thirdly, when health of body shall require discontinuance for a time, it is lawfull. This cause staid *Epaphroditus* from

from the Church of the *Philippians*: whom, as soon as he was recovered, *Paul* sent vnto them. Fourthly, a Minister may vpon his necessary priuate occasions lawfully for a time bee absent: as, in following necessary sutes of law for defending of his right, which requires his personall attendace; or in attending som Courts of Iustice whither he is cited, and the like: heere are just and lawful causes. And yet in these cases, *Augustines* rule must be obserued: There must bee a care had, that the Church be not left destitute; but the Pastors absence be by others for that time suppli'd, and that by such as are sufficient to guide their people: making no such bad choice of their Curates, as *Ieroboam* did of his Priests, of the lowest of the people, who were not Leuites, that is, not instructed in the Law of God; but of such as are painefull, faithfull, and able to instruct. So, *Moses*, going vp to the Mount, left *Aaron* and *Hur* his Deputies. And thus *Paul* sent *Timotheus* to *Thessalonica*, to stablish and comfort them touching their faith; and left *Titus* at *Creta*, to redresse the things that remain. Yea, if he be sincerely affected to his people, when the necessity is serued, hee will haue a desire to returne and visit his flock; and hee will say with *S. Paul*, *I long to see you*. He will haue such a desire after them as is impatient of delaies (for so the word signifies w^{ch} *Paul* vseth); and wil not be long detained, after once he can get to bee released: but plaieth as the old-beaten Hare, beeing weary of long chafing abroad, returns home, and

Aug. Ep. 188

1 Kings 11. 31.

Exod. 24. 14

1 Thes. 3. 2

Tit. 1. 5

Rom. 1. 11
Εἰς τὸ ὄρα.

Longa cursatione defessus,

cubilibus suis
emori. *Espenc.*
lib. 3. digress.
ad 1. Tim. cap.
22.

Omnis negligens
ter pascens so-
cies sibi comen-
datum domini-
cium gregem,
cōmunicatur sum-
mum non ama-
re pastorem. *Dama-
sc. epist. 4.*

Ob.

R/s.

**Espencer. Ad-
ibunt per vicar-
ios paradysum;
in persona in-
feros.*

Exo. 28. 12. 19

dyeth in his owne borrough. I could wish then that such as are negligent, would themselves rather seriously consider this, then giue others cause to complaine: for certainly want of loue to the flocke is the cause of wilfull absence from the flocke. And hee who loueth not the flock, loues not him whose flocke it is: and therefore our Sauour sayth to *Peter*, *If thou lovest mee feed my sheep.* Wherupon (sayth one) euery one negligently feeding the Lords flocke, so often commended vnto him, is found not to loue the chief shepheard **CHRIST IESVS.**

But though wee feed not commonly by our selues, yet continually by our substitutes.

If the former occasions cause thy absence, this is good; as before I haue shewed: If not, it is no excuse, vnlesse thou couldst loue Christ by a deputie and substitute. It was a saying of one *Iodocus*, sometimes a famous preacher within the Realme of France, which hee did often inculcate in his Sermons (*as one that often heard it doth report.) That such as feede their sheepe by Vicars (themselves being negligent and idle) shall go into heauen by their Vicars, but into hell in their owne persons: hee spake pleasantly yet vttered the truth. But to conclude this vse, *Aaron* was commanded to beare the names of the children of Israell vpon his shoulders, and vpon his heart, for a memorial before the Lord continually. To remember Ministers, sayth Bishop *Babington* (of respectiue memorie) vpon the place, Now deare

vnto

vnto them the flocke committed to their charge should be, euen grauen as it were in their breasts, and euer in their minds to profit them, by all possible meanes they may, that they may bee saued. Looke then we do so: for if we haue no shoulder nor bosome for them, Christ that great *Shepherd of the sheepe* will finde no mansion for vs.

A second vse of this point may be for people: let them learne to be perswaded of the loue and good affection of their Pastors toward them; and answere it againe with like loue and good affection. It is a policie of the diuell, to driue men out of conceit with their Minister, and cause them to suspect his loue and affection towards them: and all for this end, that they may lesse profit by his paines. For well doth this enemy of mankinde know, that where there is no affection to the person, there will bee no regard of the preaching; where there is no liking to the man, there will follow a loathing of his Ministerie. For the mind being forestalled with this conceit, *The Minister loues vs not*, makes vs misdeeme all things whatsoeuer are spoken, to suit with the malicious Fountaine from whence preiudice supposeth them to proceed (as when the palate is annoied with some bitter humour, all things seeme bitter to the taste) and hereby is the effect of the word much hindered. We see this in the example of *Ahab* toward *Elijah* and *Micaiah* whom hee hated; and professeth his enmity toward them, and therefore despised the word that came from

1 Kings 11.19
20. & 22.7.8.

their mouths. And without doubt here is a main reason why men profit not by the teaching of the word as they ought and might, Because they acknowledge not the loue of their Teachers, and their tender affection ouer them for their good : especially when they taxe and reprove them for their sinnes, then they thinke he loues them not, nor careth for them, but speakes out of malice and spleene, and so they hinder their profiting by his teaching. But, *I beseech you brethren to know them which labour amongst you, and are ouer you in the Lord, and admonish you; and so esteeme them very highly in loue for their works sake.* We haue done now with the Compellation; the Valediction followeth.

1. Thes. 5. 12,
13.

Text.

Farewell. It hath beene an ancient custome, both amongst the Iewes and Grecians, to begin and end Letters and Epistles with Salutations and Greetings; and therein they did wish, to their friends, that which they counted the chiefest good. And hence the Heathen, as they were opinionated about the chiefe Good, so they did indifferently wish good things to their friends in their salutations. The *Philosophers* wished *prosperitie*: the *Physicians* *health*: The *Common-people* *joy*: The *Iewes* wished *peace*: The *Romans* *safety*: And our *Apostle* here, *welfare*; vnder which he comprehends all blessings belonging to this life, or a better. From hence we learne, Common forms of Salutation and Greeting (both by word of mouth, and writing) are commendable, and are both ancient and Apostolicall.

Dott.
Common forms
of salutation
both by word of
mouth and writ-
ing are com-
mendable.

A pre-

A precept for this duty wee haue giuen vs by our Sauour: *When you come into an house salute it.* And againe, *Into whatsoeuer house you enter, first say, Peace be to this house.* A paterne wee haue in Boaz: who, coming among his reapers, said vnto them, *The Lord be with you:* and they answered him, *The Lord blesse thee* (Yea, the Angels themselues haue vsed forms of salutations). And in the Angel that came to Gedeon, who saluted him thus; *The Lord be with thee, thou valiant man:* And in the Angell Gabriel, who came vnto the Virgin Mary, and said vnto her, *Hail, thou that art highly fauoured, the Lord is with thee.* The Psalmographer insinuateth the commonness of this Christian duty among Gods people, when he saith, *They that go by, say not so much as The Lord prosper you.* And we shall finde the Apostle Paul to be very precise in the obseruing of this point in all his Epistles; who oftentimes setteth down the greetings and salutations of others as well as his owne. The whole sixteenth chapter to the Romans, in a manner, he spends in this kinde.

But when the Prophet *Elisba* sent his seruant *Gebazi* to the Shunamites house, he charged him, if he met any man, *Salute him not; and, if any man saluted him, not to answer him again.* The same charge did our Sauour giue to his Disciples, when hee sent them out to preach: *Salute, saith hee, no man by the way.*

The intent and meaning of the Prophet and of our Sauour in those places, is not simply and absolutely

Mat. 10. 11

Luke 10. 5

Ruth 2. 4

Jud. 6. 12

Luke 1. 28

Psal. 129. 8

Rom. 16. 4--17

Ob.
2 Kings 4. 29.

Luke 10. 4

Resp.

solutely to forbid greeting and salutation; but only to enioyn an omission of the practice of those duties of common curtesie and ciuility, so farre forth as they are a hinderance of the performance of waightier affairs, and other far more necessary duties. This then is their meaning: *Rather then you should any way hinder the quick dispatch of the busi-
ness laid vpon you, speak to no man that you meet with-
all by the way.* So then this makes nothing against this truth. Now for the vse.

Vse 1.

Heer wee see, Religion and Christianity doth not make men rude and rusticall, as men of the world think and speake. God hath his Ethicks, a doctrine of behauiour, in his word: whereby hee teacheth vs how to carry our selues wisely and ciuilly towards all, and amongst all. And therefore it is a slander cast vpon religion by the father of lies, that it makes men clownish: for, Gods scholars are taught better manners, than to neglect so much as salutations either in writing or speaking.

Vse 2.

And secondly, seeing it is a duty, and that so antient and so commendable; let vs conscionably learn to perform it both by word & writing. *Whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,* saith the Apostle (of which nature, as wee haue seen, this is) *think on these things to doo them.* And let no man say, These are small & slender matters to be spoken of, and stood vpon: for, it is a duty we are all bound vnto; and our obedi-

Phil. 4. 8

ence

ence is to bee shewed as well in the least as in the greatest matters. And therefore let every Christian make conscience of it, and of the manner of performing it; and let him look,

First, to the *Form* of salutation, that it bee first *holy*, and not idle, profane, and vnsauory, as the salutations of swearers, swaggerers, and rude ruffians for the most part are: not, a pox in stead of peace; nor, The diuell take you, for The Lord be with you; not swearing in stead of praying. But our Salutations are to be holy, heavenly: wherein we are to craue the greatest blessings that are at the hands of God, and beg the chiefest good for the persons we salute.

Secondly, *heartly*; and therefore not hollow, nor formal and customary. Som there are that speak friendly to their neighbours, but imagine mischief in their hearts: as we see in *Joab*, who cloaked his inward malice with sweet and sugred salutations, and most treacherously murdered valiant *Abner*, euen in the act of saluting him. The like was his dealing with *Amasa*: for, while hee said vnto him, *Art thou in health, my Brother*, and took him by the beard with the right hand to kiss him; with the other hand he smote him with the sword, and shed out his bowels to the ground. And so *Judas* can come with *Hail Maister*, as well as *Gabriel* with *Hail Mary*. Many such wee haue, whom a man would judge to bee the flowre of curtesie, and to haue all complements of humanity in them: and yet notwithstanding all is but a

*Salutations
must be first
Holy.
Doct. Boys post.*

Heartly.

2 Sam 3.27.

Cap. 20.9

Mar. 26.49

mask and vizard to colour their hypocrisie. Others there are, who (according to the worlds fashion) rest themselues onely in a company of idle ceremonies, and childish complements; ducking and imbracing, and the like : wherein consists all the grace of their greetings. It is well and truely said by one, that A handfull of old friendship is worth an arm-full of this new curtesie : for, that which is the pith and marrow of Christian salutation, *viz.* the lifting vp of the heart in desiring the welfare of those that wee salute, is growne out of fashion. But let vs renew it, and not content our selues in vsing good and holy forms, as *God be with you, God saue you, The Lord blesse you*, or the like; vnless we vse them in a holy maner, feeling our harts affected with *reuerēce* towards God, and inlarg'd in *loue* towards our *Brethren*; still remembering, Salutations are prayers to God : and therefore our hearts must be lifted vp vnto him, and his Name on whom wee call must with all reuerence bee thought vpon. For, if we onely speak of custome, not minding what wee say, wee take Gods holie Name in vain; for which hee will not hould vs guiltlesse. Such a fault this is, as ought to be matter of humiliation vnto all; yea, to the very best.

And yet I cannot passe ouer this point without a third vse, which is, *Reprehension* of such as neglect this either in whole or part, through wilfulnesse or weakenesse. Some there are, who are so strongly possessed, and rankly ouer-growne with malice and reuenge, that they will neither

salute

Exod. 20. 7

vse 3.

salute such as they meet, nor answer such as salute them. These are possessed with a *dumb diuell*, which had need to bee cast out by fasting and by praier.

Others there are, and they of the better sort, who take occasion to neglect this duty, because they are praierers; and therefore think it vnlawfull to salute passengers ordinarily with *God bee with you*, or *The Lord bless you*. For, say they, wee knowe not who they are we meet withall, neither knowe we whither they go, or about what: or if wee do, yet suddenly so to say, is a taking of Gods Name in vain; and so a sinne most fearfull. To answer these; thus much: Charity biddeth vs to thinke and hope the best in matters of vncertainty. But admit that he thou meetest with bee an vnbeleuer, and an alien from the common-wealth of Israel, yet greetings and common salutations are due to such. Our Sauour, as wee heard before, commanded his Disciples whensoever they entered into *any house*, they should salute the same; and gaue them a form of salutation, which they must vse whether the Son of peace were there or no; saying, *Peace bee to this house*. And if the Sonne of peace be in the house, your peace shall com vpon it, saith our Sauour; if not, your peace shall return vpon you. So then, wee see there is no hurt done whomsoever wee salute. If they be the children of G O D whom we salute, then wee doo good vnto them; if not, we do good vnto our selues: for, that good we desire may befall them, shall fall on our owne heads.

1 Cor. 13. 5

Mat. 10. 12

Luke 10. 5

Ob.
2. Iohn 10.

Rc/p.

Titus 3. 10.

But Saint *Iohn* forbiddeth vs to salute, or bid *God speed*, to some; *For if we should bid them God speed, we should be partakers of their euill.*

Saint *Iohn* there speakes of dangerous Heretikes, who did broach a contrary doctrine, and teach another Gospell; and therefore, after once or twice admonition, were to be rejected, according to the Apostles rule. Now such as these we may not salute, lest we seeme to give the least applause and approbation to their bad proceedings and damnable opinions.

Againe, thou knowest not what intent he hath, or where about he goeth: What then? yet, Thy *God be with you*, will doe no harme; much good it may. Doe hee intend any wicked action, as to *rob*, to *kill* or any such like lewdnesse? thy prayer may diuert him happily from his purpose: For who can act any wicked worke, so long as God is with him, to direct him by his Spirit? But it can neuer further him in his euill.

And lastly, though it be a prayer, yet our hearts may be lifted vp to God in the sudden vsing of it: For howeuer our deuotion is ordinarily more settled, whē we pray for our brethren in the congregation: yet these short ejaculations by the way, may be profitable to our brethren, and acceptable to God. And though we doe not lift vp our hearts in the vsing of them, yet it doth not follow, that for our failing in the manner, the matter which is good should be neglected, or left vnperformed. Let vs still do the one, and amend the other:

other : and so God will be well pleased, our brethren profited, and our selues comforted. And so much be spoken for the manner of the Exhortation : The matter of it followeth.

The second Sermon.

BE perfect. The first thing he exhorts them to, is perfection : And whereas there is a twofold perfection, the one of parts, the other of degrees ; it is the later that is heere meant, and not the former. The point is, *Perfection ought to bee endeauoured : Our whole course of life should be a progresse vnto it.* Perfection, in regard of sinne to bee purged out, In regard of grace to bee encreased and strengthened, In regard of our actions and operations, ought to bee hard followed, and strived after. *Therefore leauing the principles of the doctrine of Christ, let vs goe on vnto perfection,* saith the Author to the Hebrewes. And againe, *Now the God of peace, that brought againe from the dead our Lord Iesus Christ, &c. Make you perfect in euery good worke to doe his will.* So the Apostle exhorteth these Corinthians in another place of this his Epistle, to *perfect holinesse in the feare of God.* And such as his doctrine, such was his practice : *This one thing I doe* (saith he) *forgetting those things which are behinde, and reaching forth vnto those things which*

Text.

Doct.
Perfection
ought to be en-
deauoured.

Hebr. 6.1.

Cap. 13. 20. 21

2. Cor. 7. 1.

Philip. 3. 13. 14

Ephes. 4. 8. 11.
12.

are before. I presse towards the marke, for the prize of the high calling of God in Christ Iesus. When Christ ascended vp on high, he gaue some Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers. For what end? For the perfecting of the Saints, &c. Till wee all come in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man.

Reason.
1. Thess. 4. 1.
1. Cor. 9. 24.

1 Cor. 14. 20.

Luke 2. 52.

Christianitie, as we know, is compared to a way, and to a race: in which a man must not stand still, but goe onward, if he would come vnto the end, and receiue the crowne. And *Christians* are compared vnto *Children*, and therefore must euer bee waxing and increasing in stature; going forward in knowledge and in wisdome; growing in stature and in fauour with God and man, as did our Saviour.

vs. 1.

Diuers sorts then are iustly to bee censured: first, Such as haue not yet begun well, nor entred as yet into a course of *Christianitie*; but spend their dayes in fulfilling of their lusts, and in a lazie forgetfulnesse of Religion and godlinesse. How is it possible a man should be *Perfectus*, that was neuer *Factus*? make an end that neuer yet began. How farre from practising the Apostles precept is the Drunkard, the Adulterer, the Couetous, the Vsurer? What perfection aime these at, vnlesse it be to be perfect slaues to *Satan*, or perfect Diuels: These as yet are perfect imperfect ones. Let all such speedily beginne, that they may continue and end. It is impossible for him

Perfekte imperfecti.

to

to be perfected, who is still abortiue. Begin betimes, deferre no longer, lest Gods end comes before your beginning. Early holinesse (say some) prooues ripe corruption: but certainly, habituated prophanenesse prooues ranke damnation; delay is dangerous. Enter then into the way of pietie, and follow it; striuing with all your powers, to grow vp to a *perfect man, vnto the measure of the stature of the fulnesse of Christ,*

Ephes. 4. 13.

A second sort to be reprov'd, are such, as haue begunne, but goe not on; Dwarfes and Dunces in Religion, alwayes being one, standing at a stay, not growing at all; notwithstanding the great meanes God in mercie hath afforded them: Like to *Pharaohs* seuen leane kine, who deuouring vp seuen fat ones, seemed as leane, and as lanke, and euil fauoured as euer they were before. Such as are no wiser at fiftie then at fiftene; oh how we censure it in them! And such Schollars as after many yeares teaching profit not, or are no better learned then they were the first day; How doe we condemne? And yet this is the estate of many thousands amongst vs: of whom wee may say, as Saint *Paul* speaketh of those silly women laden with sinnes, and led away with diuers lusts, *They are euer learning, and neuer able to come to the saving knowledge of the truth.* They remaine in the Schoole-house of Christ; heare Sermon after Sermon; haue lesson after lesson; *precept upon precept; line upon line; beere a little, and there a little:* yet neuer a whit bettered in their knowledge; encreased

Gen. 41. 21.

2. Tim. 3. 7.

Esay 28. 10.

* Much like Fabia in Quintilian, who for 30 years together would not confesse, she was a year elder.

creased in faith, further'd in sanctification of life : but, where you left them this year, you shall finde them the next, yea many years after ; if not much worse. * The time of their life, and years of their age proceed and hasten vnto an end : yet they endeavour not to make a progress in godlines, they strue not at perfection, but thinke they haue enough, and made progresse sufficient : whereas all of vs should prouide, that as the outward man decaieth, so the inward man should bee renewed ; and as the body is weakned, so the spirit should be strengthened. These are like to the Sunne in *Iosuah's* time, that stood still and moued not.

A third sort to bee reprov'd, are such as haue begun well, and held on for a while, but now recoil like *Zarah* in *Thamars* womb ; *Apostates*, *backsliders*, who return to their old finnes, and start away like a deceitfull bowe, as if they neuer had bin the men : resembling *Nebuchadnezzars* image, whose head was of gold, and whose feet were of dirt ; beginning gloriously in the spirit, but ending shamefully in the flesh, as the Apostle speaketh of the Galatians. Many there are that haue set out very fresh, like some pamperd jade, which at first is so free that no ground wil hold ; but soon after giue in and tire. Of how many may it bee said, They haue been forward, zealous, carefull in the waies of godliness, &c ; but now the world hath choaked them, the vanity thereof beguiled them, they are not the men they haue been ? Alas for such ! in as much as they are become very dogs

Dan, 2

dogs and swine. The diuell himselfe can say hee hath been good: but what is hee the better? nay, he is much the worse. God will reward vs in the present tense, not in the preterperfect tense; as we are, not as we haue been. It were surely better for such, neuer to haue knowne the way of righteousness, than, after they haue knowne it, thus to turn from the holy commandement deliuered vnto them. * All these come far short of the Apostles precept, *Be perfect.*

By which rule let vs all walk; and resolute, endeavour, contend, and strue for perfection, as for a prize; adding *grace to grace, and growing from strength to strength.* As the waters spoken of in *Ezechiel* grew vp by degrees, first to the ankles, then to the knees, then to the loines, and lastly to the head: so let vs be *perficientes*, going and growing vp; that at the last we may bee *perfecti*, made perfect men in Christ. Proficiency is comfortable, and a pledge that the Lord will perfect what hee hath begun. And, to stir vs vp vnto this duty, let vs consider how naturall things doo affect, and in their manner long after, the perfection of themselves. The infant is still growing in the womb, vntill it come to a perfection: and so, plants and other living creatures; wee see what little beginnings they haue, yet they neuer cease mounting till they attaine their due perfection. As nature hath put this property into such things as are by her made vnperfect, whereby they enlarge themselves, and growe out to the perfection which

G

doth

2 Pet. 2. 21

* These are like
the Sun in He-
zechiah's time
that went back-
ward.

Vse 2.

2 Pet. 1

Psal. 84

Mat. 13. 31

doth agree vnto their kinde : so hath grace much more this property, that albeit it hath weake and small beginnings ; yet if true, it will growe as a grain of mustard-seed, and increase mightily. It may then justly bee feared, that thou hast not the truth of Christianity, who hast not a desire & longing after the perfection of Christianity : and thou that doost not aime at the perfection of degrees, hast not in truth the perfection of parts.

Euseb. l. 6. c. 42

Imperfecta perfectio.

Phil. 3. 13. 14

Means to attain perfection.

Phil. 3. 13

As for absolute and Angelicall perfection, it is not to be expected in this world. It was the heresie of *Nomianus* and *Pelagius*, who boasted of such a purity, and gaue the name of Puritans vnto themselves. Our perfection is in part, not wholly ; in respect, not absolute. An imperfect perfection ours is : and this it is ; *To acknowledge imperfection, and strine hard toward the mark* (which is the thing that now we presse) as the Apostle sheweth. For the attainment of which, these directions may be auailable : First, learn to *forget that which is behind, and look on that which is before*. Think not so much of what thou hast attained, as what remains to be archieued : look not so much on what thou hast done, as on what remains by thee to bee done. This is a good course, Often to consider how far short thou art of that thou shouldest be.

Secondly : Compare thy self with thy superiours, rather than with thy inferiours, in grace : we often look vpon others far behinde vs, and That causeth vs to think wee need not so bestirre our selues. And hence it is that we seem to our selues
half-

half-Angels, because we are not (as some others) *half-diuels*. Such a deceit is this (saith one) as that of Drapers, who commend a kersey by laying it to a rug. Our knowledge is thought superabundant, because it is more then what our forefathers had; neuer considering that our meanes are more, and therefore God looks for more from vs. And this causeth many to sit downe, and rest themselues contented with what they haue. And yet in things of this life men do not thus: for, what man, hauing a competent estate, will cast his eye vpon a begger that hath nothing; and thereupon conclude, He is rich enough, he will now giue ouer trading? Rather he wil set before him one richer than himselfe, to prouoke him to greater diligence: And so let vs set before our eies the most eminent amongst Gods Saints (as, *Abraham, Job, Danid, Moses*) yea God himselfe; that so our dull flesh may be spurred on, and we caused to endeavour to be perfect, as he is perfect.

Thirdly, bee daily conuersant in the reading, hearing and meditation of holy Scriptures: for, they are giuen by inspiration of God for this end, *That the man of God may be perfect, thoroughly furnished vnto all good works*. What might wee come to in Christ, if wee would daily study the Scriptures, and meditate therein continually? for want of which, we grow so slowly. The neglect of labouring at this oar causeth vs to go downe the winde and tide.

These means let vs vse, that we may attain vnto

Mat. 5. 48

2 Tim. 3. 16, 17

1 Sam. 6

perfection. And as the kine of the Philistines, which drew the Ark of God, though they were milch and had calues at home; the one to weaken them, the other to withdraw them: yet, without turning to the right hād or left, they kept on their way til they came to *Bethshemesb*: so, hauing once joined our selues to the yোক of Christ, and bearing the Ark of his law vpon our shoulders in the way of a vertuous life; though we haue many hinderances (worldly allurements, the diuels temptations, and our owne sinfull prouocations) yet let vs keep on the way of godlines, being not like the old Moon in the wane, but like the new in her increase; and like the morning light, w^{ch} groweth brighter and brighter to perfect day: Remembering, that as God is *Alpha* and *Omega*, so hee will haue his seruants to runne from *Alpha* to *Omega*, from the beginning to the ending in the constant profession of the faith. Pray therefore for perseuerance: and look to thy self that thou losest not the things which thou hast done, but that thou maist receiue a full reward. And so we pass from this duty vnto the next.

Text.

Bee of good comfort. The Apostle well knew with how many discouragements they were to meet withall (for there is no calling nor duty but hath his crosses attending.) *Without*, the world, sometimes scoffing at their piety, and laughing it out of countenance; otherwhiles threatening; otherwhiles vexing; alwaies labouring to discourage, few to accompany, many to oppose. *With-*

in;

in; conscience of infirmitie and imperfection: which is so strong and preualent with many, that they become weary of well doing, because they are weake in doing. And therefore the Apostle willeth them to comfort their hearts one with another iointly; and each one seuerally, that they might be able to withstand in the euill day, and not make shipwracke of their faith when any boisterous tempest and storme of temptation did arise. The point that naturally ariseth out of the words (to passe by others) is:

Christians ought mutually to comfort one another, and to be comforted one by another. This is the scope of the Apostle and the sense of the words, as wee haue scene at the beginning in the Exposition. For further prooffe and confirmation, read what is sayd in the Prophecie of *Isaiah. Comfort ye, comfort ye my people, sayth the Lord God: speake yee comfortably to Ierusalem.* And in the Prophecie of *Zephaniah* thus read we: *Sing O Daughter of Sion, shout O Israell, be glad and reioice with all the heart O Daughter of Ierusalem.* And in the same Psalm which the sweet singer of Israell penned to giue instruction (as the title hath it) the righteous are charged with this duty: *Be glad in the Lord, and reioice ye Righteous, and shout for ioy all yee that are vpright in heart:* and elsewhere thus; *Let Mount Sion reioice, and let the daughter of Iuda be glad.* And in the new Testament our Apostle doth often vrge it. *Wherefore comfort yee one another. Wherefore comfort your selues together. Wee exhort you Brethren to comfort*

Doff.
Christians ought
mutually to
comfort one a-
nother.

Esay 40.1.2.

Zoph. 3.14

Psal. 32.11

Psal. 48.11

1 Thes. 4.18
Cap. 5. 11
Verse 14

Verse 16.

Phil. 4. 4

Reason.

2 Cor. 3. 7

Use 1.

Doct. Hall Decad. 2. Epist. 8

the feeble minded, support the weak. And in the same Chapter, he doth enioine a continual reioicing : *Reioice euermore* ; In all estates, aduerse or prosperous, in whatsoeuer condition God is pleased to place vs in. So is the precept ; *Reioice in the Lord alwaies, againe I say reioice* : hee doubles the *Mandate*, to shew the necessitie of the dutie. And this was the end of *Leuiticall Festinities*. Thus wee haue scene this point prooued : *viz. Christians ought mutually to comfort one another, and to take comfort one of another.*

And good reason : For sorrow is a gulf, and swallows vp many when comfort is wanting : as the Apostle sheweth to these Corinthians, when hee requireth them to forgiue and comfort that excommunicated person. The diuell is subrill : and when any of Gods children are in perplexitie, then he laboureth to take most advantage against them ; as experience maketh good.

The vses follow hereupon.

First, *confutation* of their sottish opinion, who thinke no ioy nor comfort belongs to a Christian ; and that the life of a man, fearing God, is a dumpish and melancholy life. And why so ? because they cannot take pleasure in vanitie, and laugh and be merry in things sinfull. Surely, that which is a carnall mans greatest mirth is vsually the greatest sorrow of a Christian, and makes his heart to melt for griefe. The world is like an ill Foole in a play : the Christian is a iudicious spectator

Statour, who thinks those iests too grosse to bee laught at; and therefore entertaines that with scorne, which others with applause. But haue they then no ioy? Yes, matter of great ioy. *The voice of reioicing and saluation, is in the Tabernacles of the Righteous.*

But who more heauy and vnchearefull, more sad and sorrowfull? experience shewes it: that we see; their ioy we see not. True: For *the stranger shall not enter into his ioy*, they shall not meddle with it, nor can they discerne it; It being internal, and requires an internal eye, the eye of Faith to discerne it with. And for their sorrow, it cannot bee denied but the Godly are oft-times more sorrowfull then they haue cause. And yet when they haue cause their joyes are an hundred fold more than their sufferings. And their greatest sorrow is but as a painted sorrow in comparison of the sorrow of the wicked: and therefore sayth the Apostle, *As sorrowfull, yet alwaies reioicing*: w^{ch} maner of speech is wel obseru'd by one, and is worthy to be obserued by all. He bringeth in the *sorrow* of the Godly with a *quasi*, *as it were sorrowe*; not that it is sorrow indeed, but sayth he, *As sorrowfull*: but when he speakes of *joy*, there is no *quasi*, but true ioy. The *Sorrow* of Gods Children then hath a *quasi*, their *joy* hath none. But now, *è contra*, the wicked worldling is most miserable; For his *joy* hath a *quasi*, but his *sorrowes* are without. They are sorrowes in good earnest: and therefore they are bidden to *howl* and *lament*,

to

Psal. 118. 15

Ob.

R. f.
Pro. 14. 10.

Mark 10. 30

2 Cor. 6. 10

Anselm loc.

James 5.1
*Florenti ad rem-
 pna perveniunt in
 aeternum: flo-
 rent falsis bonis,
 pereunt veris
 tormentis. Aug.
 in psal. 53
 v. 2.*

Pro. 19. 4. 7

to weep and roar, *for those sorrowes that shall come upon them.* They flourish and joy for a time, but they perish and mourne for euer, saith a Father: they joy in false & deceiueable good things, and they perish in true and remediless torments.

Secondly, *Redargution* or *Reprehension*: first, of such as fail in their duty, in not giuing comfort; secondly, of such as fail as much in their duty, in not taking comfort when it is giuen. Of the former sort there are degrees. Some there are that will giue comfort, but not to all; or at least not in that manner and measure as is fitting. Let some of the wealthier sort be in any trouble, then there is riding, running, sending, going, pitying, praying; and, as mice and rats, they run to the Barne w^{ch} is full of corn: but he that is poor, is hardly acknowledged of his brethren, much lesse comforted; or if he be, it is very coldly: few words are spoken whereby his wearied and perplexed spirit may be refreshed. Will you hear the vsuall form of comforting? I am sorry, neighbour, to see you thus, say some. I hope to see it otherwise with you ere long, say others; I should bee sorry else: I haue seen others as lowe brought as you, yet haue done well enough. And heer is all. As for deeds, it may be some rich Chuff may send-him-in a pot of pottage, or a groat; and think hee hath done a work of supererogation in so doing. Heer is sory comfort to refresh the bowels of the saints withall in the day of their distresse. Others there are that giue gall for meat, and vineger to quench thirst,

thirst; as the Iewes, our Sauour: adding affliction to them whom the Lord hath wounded, by insolencies & exprobrations; as *Shemei* to *Dauid*. Of the same spirit, amongst vs wee haue many; who triumph in the greatest miseries of their brethren. That misery of miseries, a wounded spirit, many make it rather matter of exprobration than of compassion: This is the fruit of your Church-gadding and Sermon-following; or else by questioning sincerity, as the friends of *Iob*. See, say they, now God hath met with him, he is paid home for his hypocrisie, &c. Of such as these may be truly said, *Miserable comforters are you all*.

2 Sam. 16. 13.

But let all such miscreants remember and hear their doom which the Prophet *Dauid* denounces against them by Propheticall instinct. *Poure out thine indignation upon them, and let thy wrathfull anger take hold upon them: for, they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded*. Goe on then, thou that art so barbarous & inhumane: laugh at the Religious: sport thy selfe with their sorrows: make thy selfe merry with their miseries; and count it melody, To see and hear of the maladies of thy Brethren: Yet knowe, that *light is sowne for the righteous, and ioy for the upright in heart*. But, as thou hast done, so shall it bee done to thee: thy reward shall certainly return vpon thy owne head. For, the mouth of the Lord hath spoken it.

Psal. 69. 24. 26

A second sort that this doctrine meets with, are those who doo not fail in giuing, but in not recei-

Obad. 15

H

uing

Mat. 2. 18

uing comfort when it is offred. You shall heare these often effectually comforting others that are in misery, and liberally drawing out of the *wells of consolation* for others that are afflicted; yet themselves will take none. May not the proverbe be fitly applyed to these? *Physician, heal thyself.* They will spend much time in making knowne their wants, but will not apply the remedy. No argument can be strong enough to make them cheary; but, as *Rachel* weeping for her children, they will not bee comforted. And why so? Because they are vnworthy of such gracious promises. But doe not thou stay till thou bee worthy: take the comfort that is brought, and be thankfull. Wee would count him mad, that being fallen into some pit, and nigh to drowning, calling and crying out for help, should yet when help is offred withdraw his hand because hee hath done nothing worthy of that loue and kindnes. Look thou to those conditions that are required in Gods word, and see thou bee capable of those comforts; and neuer stand vpon thy owne desert or merit: for, though it bee too much for thee to haue, yet it is not too much for God to giue.

Thirdly, Instruction to the performance of this duty. First, mutually one another; and secondly, euery one himself.

Iob 6. 14.

Man that is in misery should bee comforted of his friends, saith Iob, but that men haue forsaken the feare of the Almighty. You then that haue this feare of God before your eies, make conscience of this duty:

duty : and as you desire to partake comfort from God, so with-hould it not from the afflicted. It is reported of the Bees, that when one is sick, they all mourn : and of the Sheep, that if one of them be faint, the rest of the flock will stand betweene it and the Sunne, vntill it bee reuiued. God hath hewen vs all out of one rock, tempered all our bodies of one clay, and spirited our soules of one breath. We are all sons of one Father, members of one body, and heirs of one Kingdome : in respect of which neer linking together, ther should be compassion and sympathy betwixt vs. *If one member grieue, all suffer with it*, saith the Apostle. And doo we not see, when a thorn is got into the foot, how the back bows, the eyes pry into the hurt, the hands are busie to pluck out the cause of the anguish : *Euen wee are members one of another* ; and therefore be it so. So shall God recompense it into thy bosome ; and the soules of the afflicted blesse thee.

And for our selues : Let vs chear vp our hearts, and not darken the glory of religion by our vncomfortable walking. If worldlings offend, that they laugh when they should mourn ; wee offend no lesse, if wee droop in cause of chearfulnesse. And what estate can we be in, wherein wee haue not cause of chearfulnesse, if wee bee the Lords ? If both earth and hell should conspire to afflict and molest thee ; yet if thou hast God thy Father, Christ thy Sauior, the holy Spirit to be thy comforter, and Heauen for thy mansion : thy sorrow

*Egrotante una
lamentantur
omnes. Plin.*

1 Cor. 12. 26

1 Cor. 11. 29
Psal. 41. 1. 2
1 Tim. 1. 16. 17

Mat. 5. 21

1 Pet. 3. 8

Doct. Hall Dec.

cannot counteruail the causes of thy joy. Thy losses, crosses, may be great : but thy ioies do far exceed. *Enter into thy masters ioy*, said the Lord vnto his seruant that was faithfull. Great joy it must be, because our *Masters*; and because that enters not into vs, but we into it: such, which we cannot comprehend, but are comprehended of it. Worthily then is it called *joy unspeakeable, and full of glory*. In time of grief then put *Dauids* question to thy heart, *Why art thou sad, my soule? and why art thou disquieted within mee?* Weigh all things well in the balance of the Sanctuary; and, I dare say, thou wilt not knowe whether to bee more angry with thy self, or more ashamed at the answer. It may be it is thy body, or thy purse, or thy fame, or thy friends, that causeth that vncheerfulnesse: it may bee none of these; onely thou art sad because thou art. But what if these, or more?

Yet, hast thou God? If yea, Why then doest thou not reioice? Canst thou freeze in the fire, and starue at a feast? He is the authour of all true ioy, how canst thou be dumpish? Hast thou the conduit of Comfort, and yet abid'st in heauinesse? *Paul* and *Silas*, they sang in the prison: The Martyrs in the flames: *John Baynam* reioyced, as if hee had been in a bed of Roses, when hee was at stake. No doubt, these were sensible of the pain: but the sweetnes of that joy, which they had arising from the fruition of God and his fauour, ouercame the feeling of their present torments.

Suffer not then thy selfe so to be vanquished or
dis-

dismaied by any grieuance whatsoeuer, as that thou shouldest not be able chearfully to serue the Lord. And so I come to the next thing the Apostle exhorts vnto; and that is *Vnanimity*.

Be of one minde. In which words, the contentions and dissensions that were amongst them are noted out; and they exhorted to vnanimity and consent in matters of faith and doctrine. The note is: *Such as professe one and the same faith, should minde and affect the same things.*

In the beginning of the former Epistle which hee wrote to the Corinthians, as well as in the latter end of this, wee shall finde the Apostle commending this duty to them; thinking it to bee so necessary, that both in the beginning and in the end, and at all times, they were to be put in mind of it. *Now I beseech you, Brethren* (saith hee) *by the name of our Lord Iesus Christ, that ye all speak the same things, and that there bee no diuisions amongst you; but, that ye bee perfectly ioyned together in the same minde, and in the same iudgement.*

And in his epistle to the Romans, the last chapter saue one, hee makes a most earnest praier to God, that this might be found among them; saying, *Now the God of patience and consolation grant you to be alike-minded one towards another, according to Iesus Christ; that you may with one minde, and with one mouth, glorifie God.* And writing to the Philippians, hee doth deeply charge them (yea, strongly adure them) that *if there were any consolation in Christ, any comfort of loue, any fellowship of the spirit,*

Text.

Doct.

Professours should be alike-minded in matters of faith and doctrine.

1 Cor. 1. 10.

Rom. 15. 5

Phil. 2. 1. 2

if any bowels and mercies : fulfill yee my ioy, that yee bee like-minded, hauing the same loue, beeing of one accord, and of one minde. Were not this a duty of great importance, surely the Apostle would neuer bee so earnest in the vrging of it; beseeching, praying, yea adjuring vs to the practice of it. And no wonder.

For a great aduantage is giuen to the enemy by dissension : It is a military principle, *Tempt not an enemy by giuing him the aduantage.* Wee giue them opportunity to shuffle-in their counterfeited coine, whiles we consent not in our gold : (And yet alas the difference amongst vs is not somuch about the weight or purenes of substance, as about the fashion.) And this, *Eusebius* obserues, was the policie of the subtile serpent, when persecutions gaue the Church breathing space, Euermore to begin to vex her with her owne diuisions.

*Euseb. Eccles.
Hist.*

Ite 1.

Alas for vs ! for there is vtterly a fault amongst vs in this respect. As for diuision in Doctrine, which is Heresie, we cannot be charged with; but for diuision in rites, which is Schisme, that is our disease. In substance we ioinc, and therefore thinke it a small matter to dissent in circumstance: and indeed it is the lesse matter; yet such a matter as deserues a sharpe censure : what detriment it hath been vnto our Church, hee hath no mind that considers not, no heart that condoles not. Shee hath beene like *Rebecca*, troubled in her wombe with the striuings of two children of contrary dispositions : which hath caused her to complaine

complaine, *Why am I thus.* Ephraim is against *Manasses*, and *Manasses* against *Ephraim*. Woe to such vnnaturall brethren who pittie no more the paines of their mother. Surely the Authors and Fautors of her diuision haue much to answere for before the Lord. For the sinne is so great, if we beleue *Chrysostome* (especially authoritie being resisted) that it cannot bee expiated by Martyrdom.

Let it therefore admonish and exhort as many as loue the peace of *Sion*, to bee knit together in one mind and one iudgement in the Lord. Read how many vnities the Apostle puts vs in mind of, that we might be the better wonne to this vnitie: *There is one Body, one Spirit, one Hope, one Lord, one Faith, one Baptisme, one God and Father of all.* Indeed, if we serued diuers Lords & Masters, there might sometimes naked swords be seen: but now contentions must needs be odious.

Again consider, Is it not a shame for the children of God to dissent, when the children of hell are at peace? The diuels in hell are not diuided: and it is necessary for them to hearken one vnto another (saith a Father) and to haue vnitie in their distraction, lest they ruine their owne kingdome. For a kingdome, nay that very kingdome being diuided against it selfe could neuer stand. Thirdly, consider the effects that follow heereupon. The diuision of tongues, as we read in holy writ, hindred the building vp of *Babell*: and it cannot otherwise bee but the diuision of hearts must needs

Gen. 25.22.

1st 2.

Ephes. 4.4, 5, 6.

*Expedi ipsis
demonibus ob-
audiu sibi ius-
tum in Schif-
mate. Chrys. in
Mat. 11. 29.*

needs hinder the building of our Ierusalem : Gods Sabbath is neglected : the Word, the Gospell of Christ Iesus, cannot haue that free passage, that it otherwise could and would haue, were it not for our owne home-bred broyles. Some wil heare none but refusers of conformity: others take aduantage of their disobedience, to contemne their Ministry : both waies, the kingdome of Christ is hindred. It giueth likewise matter of encouragement vnto our enemies. How commeth it to passe (say Papists to vs) you haue so many sects amongst you ? What meane the termes of *Zuinglians*, *Lutherans*, *Caluinists* ? How is it that some are *Brownists*, some *Baraists*, some *Puritans*, some *Protestants* ? How happens it, that touching Ceremonies & Discipline (Blessed bee God, they can taxe vs in no other) there is such disagreement ? *Clemens Alexandrinus* brings in the Heathen, exprobrating our religion for vntrue, vnwarrantable; vpon this very ground.

*Strom. l. 7. Quia
Omnis secta
christianismi ti-
tulum sibi ven-
dicat, tamen alia
aliam execratur
& condemnat.*

Thus it giueth aduantage to our enemies to scorne vs; yea, and more, to scourge vs. Aske the reason why the wild Boare hath spoyled the vineyard; why the *Iim* and *Zijm*, filthie and vn-cleane birds, roost themselues within our sanctified Dominions. The answer must be, Israel is not true to *Iudah*: the renting of the ten Tribes from the two, hath made both the tenne and the two, miserable: *Scilurus* his arrows, taken singly out of the sheaf, are broken with the least finger: the whole bundle vnseuered feares no streffe. By
dis

dispersing our forces we have weakned our selues: and thus we haue found the Politicians rule to be but too true; Make diuision, and get dominion. Dissensions haue beene, and are, a Lent to our friends, a Christmas to our foes; gain to the one, and losse vnto the other. To draw now to a conclusion of this point: Let it be enough (yea, and more than enough) that our falling out hath been a grief and heart-smart to our mother: let vs proceed no further, lest we all smart for it in the end. So shall the peace of our Ierusalem break forth as the light; and the saluation thereof, like the morning-Sun. Let vs be guided by that one rule w^{ch} God hath prescrib'd in his word; and not decline from that, either to the right hand or to the left. In such things as are not reuealed, let vs a-while suspend our judgements; and wait GOD's good pleasure for the reuelation of them: and, to those things that are reuealed, let vs hold fast. And this is the way to haue the joy of our Sion full.

Live in peace. As the former precept had respect to matters *Ecclesiasticall*; so this, to things ciuill: whether *Politick*, as between neighbour and neighbour, superiour and inferiour; or *Oeconomick*, which is to be practised in the priuate family between the husband and the wife, the parent & the childe, the master and the seruant, &c. The obseruation is this:

Christians are to lead a peaceable and a quiet life one with another. All discord and contention is to be auoided, euen in ciuill and externall things: and

I

peace

Divide & impera. Amicorum dispendia hostium compendia.

Text.

Præsertim ad opinionum consensum: ut scilicet idem de fide & dogmatibus ipsis sentiamus. Alterum est mutua se charitate & amorum coniunctio ne complecti. Cal. in loc.

Dott.

Christians are to live peaceably one with another.

Doff. Hall Rom.
irrecon sect. 2

Zach. 8. 19

Pfal. 34. 14

Mark. 9. 50

James 3. 18

Rom 14. 19

1 Pet. 3. 11

1. Thes. 4. 11
Reason.
Col 3. 15.

peace and quietness is to be followed.

There is nothing (saith a Worthy of our times) which the Angels did more gladly congratulate vnto men, or which Christ did more carefully bequeath, or the Apostles more earnestly enioyn, than this practice of peace. How oft, and how vehemently, doth the Spirit intreat and command vs to haue peace, and to imbrace it? Wee are commanded to loue and affect it: *Loue the truth, and peace.* Neither is it sufficient to loue, but wee are enjoined to seek it: *Depart from euil and do good, seek peace and ensue it.* Neither is this sufficient to seek it, but we must also haue it: *Haue sale in your selues, and haue peace one with another.* But what if peace will not be had? what then? S. James then chargeth vs to *make peace* by our endeauours, by our patience. *The fruit of righteousness is sown in peace of them that make peace.* But, if in case it be once made and had, what if it will not stay nor abide with vs? Then, saith S. Paul, *Follow after the things which make for peace.* And what if it will needs away, and hide it self? what is then to bee done? S. Peter wils vs in this case to *follow peace, & inquire after it.* And how if we knowe not where to finde it, or how to follow it? Then must we take the Apostles counsell, and *study for it.*

That Reason may be giuen (amongst many others that might bee rendred) for this truth, wch the Apostle makes: *You are called to it in one body.* Where, the reason of it is double: first, from their vocation, They *were called to it*; and that not onely

ly by men, who by their lawes require peace, but especially by God : And that not onely in those generall precepts of the word before quoted and the like, where this duty is vrged ; but in speciall maner in the word of reconciliation : That word that conuerts vs, which is called *The Gospell of peace*, which makes lambs of lions, as the Prophet sheweth when he speaks of the fruits of the Gospell in the Kingdom of Christ. *The wolf, saith he, shall dwell with the lamb, and the leopard shall lie with the kid, and the calf and the lion, and the fat beast together : and a little childe shall binde them.* The meaning is, that in the Kingdome of Christ the Gospell should make the most mighty, fierce and cruell, who were as lions and wolues, and such like ; to put off their woluish and lion-like nature, and become gentle, milde and peaceable.

Isay 11.6

The second reason that he giues, is from their mutuall relation.

Reason 2

In one body. They were members of one body. And as it is vnnatural and vnseemly, To see a man to rend and tear his owne flesh : so is it most vnnaturall and vnseemly for Christians, To bite and deuour the one the other, by jarring, wrangling, or complaining.

The enemies vnto peace are heer to bee reproued : Such as those of whom *David* complaineth ; *Wo is mee that I sojourn in Mesech, and dwell in the tents of Kedar. My soule hath long dwelt with him that hates peace. I am for peace : but, when I speak, they are for warre.* They are neuer well but when they are in

Pse.
Psal. 120. 5. 6. 7

brabblings, contentions, and suites of law : if they be out of these, they are out of their own element; as a fish out of the water. You shall hear little else come from between their lips but *Law, Law, Iustice, Iustice*; and that for matters of no moment, for the value of a groat; nay less, for very nothing. And when there is difference between them and any other, how hardly are they drawne to peace, or any good agreement? A Bear is with far more ease drawne vnto the stake, than they to that. The like failings may be found in priuate families between the husband and wife, parent and childe, master and seruant; to the dishonour of God, discomfort of themselves, and ruine of the whole house.

Hence it is that there is so much complaining of the married estate: for, scarce more vse it, than doo accuse it. And how so? They themselves make bitter sauce, and then cry out of the meat: they liue not in that estate according to Gods direction, but after their owne lusts; From whence, as Saint James sheweth, *proceed warres and contentions*. The house is full of brawles and chidings: discord driues the blessing out of doores. The Sonne of peace is not there: peace doth not rest there. No wonder then if they complain.

To the practice of peace let vs be all exhorted. Would to God wee could once frame our selues to liue in it; and those vnquiet spirits amongst vs would once turne themselves to more amiable

cour-

James 4 1

Luke 10.6

vs 2.

courses. But let all such as looke for peace from the God of peace, take vp *Danids* Motto in sincerity of hart : *I am for peace.* Let vs long after peace, and endeauour it; seek peace, and pursue it. Vices follow vs : vertues flee from vs. As wee must runne apace from vice, lest it ouertake vs : so wee must runne as fast after peace and other vertues, that we may ouertake them. Doth thy aduersary offer thee peace? Then peace followeth thee : see thou imbrace it. Doth he not offer it? Then doo thou knock at the gate of peace, desire to speak with it : In so doing thou shalt shew thy self to be a childe of peace.

1 sal. 120.7

But why should I be so base as to yeeld to him? he did the wrong, let him seek peace.

cl.

Nay : why should'st thou be so base as to yield vnto the diuell? For, whosoever giueth place to wrath, giueth place vnto the diuell. Hee offered the wrong, and yet seeketh not peace : it is his weaknes and folly. Doo thou seek an end, and pursue peace : it will bee thy wisdom and glory.

R. f.
Eph. 4. 26. 27

There was sometimes a variance betwixt two famous Philosophers; *Aristippus* and *Aeschines*. *Aristippus* comes to *Aeschines*, and seeks for peace. *Aeschines* gladly entertaineth such a motion. Well, saith *Aristippus*, remember though I am your elder, yet I sought the peace. True, said *Aeschines*; and for this I will euer acknowledge you to bee the worthier man. For, I began the strife; but you the peace.

Hee that began the quarrell is the worst ; and he that procures Peace, the worthiest.

Motives to peace

Sundrie are the reasons or motiues which scripture vseth to presse the endeouour of this duty. It would be too long to number all : these are some.

I

1. Cor. 7. 15.

First, our calling is in and vnto peace, as we before noted and now againe will touch : *God is a God of peace; Christ is the Prince of peace; the Gospell is the Gospell of peace; the Godly are children of peace.* Wee haue one Shepheard and are of one sheep-fold, liue in one Church which is the house of God, feed at one table; strong bonds all to binde vs to the peace. How fowle a thing then is it to see discord amongst such as are knit together with so strong a tye : The Creatures in the Ark (as we know) agreed together, though of a fierce cruell and deuouring nature. A great shame then will it bee to vs, that liue in the Arke of Gods Church, if wee agree not : It is for dogges and swine to barke and grunt one at another, and not for Sheepe and Lambes ; all the world would wonder, to see them bite and teare their fellows. If then wee professe our selues to be members of this Church, sheepe of this fold whereof Christ is Shepheard, let vs liue in loue : for how can we, with any comfort, looke him in the face, when we so farre differ from the nature and properties of his sheepe, in eating vp and deuouring of our brethren ?

2. Motiue.

Again, it is *good and pleasant*, sayth the Prophet

phet *David*, for brethren to dwell together in vnitie and peace. And no wonder, for the very name of peace is beautifull and louely (sayth an ancient) and therefore the practise of it must exceede. There are some things good which are not pleasant, as *Patience* and tolerance of euils: Some things pleasant but not good, as *Epicurisme* and voluptuous liuing: Some things neither good nor pleasant, as *Malice*, *Enuie*. But of *Peace* and *Concord* (sayth the Prophet) as wee see, it is both good and pleasant: In it, and the practice of it, both these are met.

Thirdly, *where strife is there is confusion, and euery euill worke*, sayth Saint *James*, 1. *Confusion*, For the breaking of Relatiues, is the ruine of Substantiues: we stand not of our selues, but vpon reference. I haue read of a fitting storie for this our purpose, and this it is. It sometimes tell out that there was a great variance betweene the Nobles and Commons of Rome, insomuch that the people banded thēselues together, to the great indangering of the Common-wealth. The Senate sent vnto the people, one *Menenius Agrippa*, a famous Oratour, to perswade them; and hee tells them this parable. On a time, the members of the body objected against the stomake, that it deuoured all, and took no paines, but idly and sluggishly lay in the midst of the body, while the rest of the members laboured full sore: Hereupon the eye would not see for it, nor the hand worke for it, nor the foot walke for it, nor the mouth aske

Pl. 137. 1.

Ritar. cit. a
cal. de vera pac.

3. Morine.
James 3. 16

Linus Decad. 1.
lib. 2.

aske for it, nor the teeth chew for it; but euerie member refused any more to doe it office. And what followed hereupon? The stomake wanting meate, and beeing empty, the eye began to bee dimme, the hand weake, the feet feeble; all the members beganne to be weake, and the whole body to wither: in so much that at last they were of necessity compelled to growe friends, and bee at agreement with it. By which parable he quieted the people, and brought them to concord with the Senate. Thus, if the magistrates bee vnjust, people contentious, if one profession or society quarrell with another, and deny mutuall performace of their duties each to other; the whole body of that *house, city, society*, must needs dissolue. When the husband and the wife draw not euenly in the yoke: when one brings fire, and the other hath no water to quench it: when children are refractory; seruants wasters, and the like: there must needs be a decay of this family. Thus then wee see, *Where strife is, there is confusion.* And yet *S. James* goes further, and addeth, *euery euill work*: and that most truely. For, where strife is, & peace wanting, the Lord seeth, and men may evidently perceiue, that there are euil thoughts, euil words, and euill practises of all kindes. Where sinne and satan bear sway, it cannot otherwise be, but such places must bee filled with all manner of pollutions. Let the consideration of these things so far preuail with vs, as that we may bee more in loue with this grace which is much set by of the Lord, and

and auoid strife which Gods abhorres.

But how may a man become thus peaceable & quiet? And what must be done for the attainment of this grace?

First, remoue all those things which are enemies to peace: and they are either *Inward* or *Outward*. Inward, as thy lusts; which is the fountain of all thy discōtentments, as *S. James* verifieth. Of which there are three principall. The one is *Enuy*; of which *S. James* makes mention in the place before quoted: and this is a great enemy to peace, and a disquieter of it. It was enuy which wrought that vnquietnes between *Ioseph* and his brethren: for, *the Patriarchs, moued with enuy, sould Ioseph into Egypt*. Enuy wrought all that vnquietnes between *Dauid* and *Saul*: for, when once *Dauid* was in credit about him, he had few quiet daies after. And what is it but Enuy, which breedeth most of our factions in societies, opposition in sectaries, emulation in equals, and molestation to superiors? And who sees not, what a hand *Enuy* hath in most sutes and debates, which are in our Courts of Iustice daily pleaded? No maruell therefore Saint *James*, and Saint *Paul*, elsewhere joyneth them together: for indeed they are seldome separated. If thou would'st follow peace, withstand that.

A second is *Pride*; by which, saith *Salomon*, *men make contention*: and therefore these two also are well yoked together as twinnes, by our Apostle writing to the *Philippians*, *Cap. 2. 3*. This is that which maketh men now-a-daies so prone to offer

K

wrongs,

Quest.

Resp.

James 4.1

Verse 2.

Gen. 37.4

Acts 7.9

1 Sam. 18.8

James 3.14

Rom. 13.13

Pro. 13.10

Phil 2.3

Pro. 28 : 5

wrongs, and so vnwilling to put vp wrongs being offered. In all ages it hath been manifested, that where pride is deepest, there patience hath been shallowest : and they that ouerflow with the one, haue been void and empty of the other. And in another place *Salomon* hath this Prouerb ; *Hee that is of a proud spirit stirreth vp strife.* By both which proverbs we see clearly, that there is no greater instigator to vnquietnes, then pride and vain-glory is. If therefore we would not vex our selues & others with brawls and needlesse contentions, let vs purge our hearts of this turbulent humour ; which maketh men so stout in their conuersation, contentious in prouocation, injurious in action, full of molestation, and far from pacification.

1 Thes. 4. 11

2 Thes. 3. 11

A third lust, which is an enemy to peace, is *curiosity* or a *busie-meddling* in things that concerne vs not : and therefore the Apostle joyneth these two likewise ; *Study to be quiet, and do your owne business.* And this was a main cause of that vnquietnesse which was among the Thessalonians, which walked disorderly (or vnquietly) working not at all, but were busie-bodies : they loued to haue an oar in euery mans boat ; as our sawcy inter-meddles doo, who loue to bee meddling where they haue little cause, and lesse thanks. This was censured as the chief cause of the Emperour *Antonius* his troublesome raign, That he was full of curiosity, prying into the estates and conditions of other men. And who seeth not, that busie prying eyes haue troublesome hands and vnquiet hearts ?

De-

Desirest thou peace? would'st thou practise quietnes? then beware of busie curiosity. It was that which our Sauour reprob'd in *Peter*, when he enquired of Christ what *John* should do. *What is that to thee*, saith our Sauour? *follow thou mee*. If things be thus or thus order'd in Church or common-wealth by the wisdom of thy gouernours, what is that to thee? follow thou Christ by walking conscionably in thy owne calling. There are necessary duties enow in that, which require the imploiment of the whole man. There is work enough at home: why dost thou busy thee abroad? These, among many others, are some inward causes of vnquietnes and discontent, and enemies to peace. There are other *outward Enemies* to the practise of this grace; *personall disturbers* of peace, who must bee shunned: as first, The *tale-bearer*, who busieth himself in raising tales, and carrying newes to the defamation of others. Of these and concerning these, *Salomon* thus speaketh: *Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth*. Such were those of whom the Apostle complaineth: *They being idle goe about from house to house, prattling and busying themselues with what is not conuenient*. So long as these are entertained, peace cannot possibly be followed: and therefore abhorre *tale-bearing* and *tale-receiuing*, if thou would'st lead a quiet and peaceable life amongst thy neighbours (for, indeed there is no great difference between either of these: the one hath the diuell in his tongue; and the other in his

Iohn 21.21.22

Tantumse abs
re tua est tibi,
aliena re curas?

Pro. 26.10

1 Tim. 5.13

Bern de confid.
l. 2. in fine.

Leuit. 19. 16

car; as a Father wittily obserueth). And when any of these Peddlers come (for, that very phrase is attributed to them in scripture) desiring to vent their ware, sharply reprove them: And, according to that of *Salomon*, *As the North-winde drives away raine; so let thy angry countenance, a backbiting tongue.*

Pro. 25. 23

Pro. 29. 5

As the tale-bearer, so the flatterer is a great enemy to peace. *A man that flattereth his neighbour, spreadeth a net for his feet*, saith the Wise-man. His base minde is well matched with a mercenary tongue; which is a willing slaue to any mans eare: he neuer regardeth how true, but how pleasing; and, like the Chameleon, will turne himselfe into any colour for a booty. Beware of him, whosoever thou art that louest peace. *The wounds of a louuer are faithfull: but the kisses of an enemy are to be shunned.*

Pro. 27. 6

2. Sam. 15. 3.

Sir Tho. Smith
de reg. Ang.

And yet amongst many other that might be named, one more must not be forgotten: and that is the *wrangling Lawyer*; who maketh it the mystery of his profession to nourish contention; who, out of a couetous desire of gain, encourageth men to contend, and goe to law with neighbours: yea, though their cause be neuer so bad, yet they will say with *Abalon* to euery man, *His cause is good and righteous*. I speak not against all, but against some, and they that are vnconscionable: against whom I take vp that complaint of *Sir Thomas Smith*; These busie-heads and prating pettifoggers are permitted by the just judgement of God, like flies, lice,

lice, and other vermine, to disquiet them who would practise peace. And therefore hearken not to these, you that would liue peaceably : for, they are of *Demetrius* his resolution ; *Sirs, you know, that by this craft we get our gain.* And thus we haue some causes both internall and externall of vnpeaceableness : the remoucal whereof is the first means for peaceable and quiet living.

Acts 19.10.

Second means.

A second means is practicall ; consisting in *Equity* or vpriight dealing with those among whom we liue : And this is an excellent means for our liuing peaceably. *Dauid*, praying for his sonne *Salomon*, that God would giue him his judgements, that he might iudge the people with righteousnes, and the poor with equiry, addeth ; *The mountaines shall bring peace vnto the people, and the little hils righteousnes.* Which is by some thus allegorized : I he magistrates, as the mountains, shall keep the people in peace : and the little hils, the inferiour subjects, shall enjoy quietnes ; and all by righteousnes. This was that which *Marcus Aurelius* did commend to his son vpon his death-bed. *Wouldest thou liue quietly, my sonne, said hee, and haue others with thee and by thee to liue peaceably ? Then carry thy self vpriightly, deal plainly, iudge truly, abstain from iniury, right the wronged, relieue the oppressed, suppress the great, &c.* And this answer did *Solon* make to one who asked him, what it was that kept men most from troubles : Do, saith hee, to others, as thou woul'd'st be done vnto : so thou shalt not disquiet others, nor others trouble thee. From w^{ch}

Psal 72.3

Third means.

James 3. 17

saying, see thou receiue instruction.

To these let *Prayer* be added, that thou mayst haue wisdom from aboue; *which wisdom* (sayth Saint *James*) is *peaceable*. This is more effectuall to the practice of quietnesse then all the rest: and without this the other will be ineffectuall; and therefore see thou fail not in this. Pray feruently, and thou shalt be enabled to liue peaceably: *Probatur est*. And thus wee haue seen what is to bee done for the leading of a quiet and peaceable life amongst our Brethren.

Quest.

But are wee to haue peace with all men, and in all matters? Are there not some enemies of the Crosse of Christ, idolaters and hereticks? are we to haue peace with them? And are there not others again so contentious, as that they will not hear of peace?

R:sp.

The Apostle answereth, *If it bee possible, as much as in you lieth, liue peaceably with all men*. First, *If it be possible*, that is, so far forth as may stand with your faith and good conscience, and no further: for, vnder pretense of peace the truth may not be betrayed. *Follow peace and holinesse*, saith the Apostle. Our peace then must be a holy peace, and not vn-holy: for, a godly dissension is far better than it. When question is of matters of religion, when by our silence the truth is like to bee betrayed, God dishonoured, and the saluation of our Brethren hindred; in these cases peace cannot be retained.

Hence Apostles and Apostolike men haue chosen to contend by preaching and by writing

*Melius est dissensionem pietatis
ortum causa,
quam vitiosa
concordia, Hier.*

against errors and superstitions (as *Paul* with the *Galatians*, *Augustine* against the *Manichees* and *Donatists*, and so others) rather then by holding their peace to betray the truth of *Christ*. So ought wee then to haue peace with men, as that we doe not make waire with *God*. If the truth and righteoufnesse be violated, pluck vp thy heart, be valiant and fight the *Lords* battaile; and chuse rather to lose peace, then truth and Iustice. Our peace is a warfare against *Satan* and his complices.

Secondly, *So much as lieth in vs*. Som are so quarrellsome and contentious, as do one what hee can to appease and please them, they will haue no peace. Towards these wee shall do our duties, when we are peaceably disposed, neither giuing nor hastily taking any occasion of dissension. We are to desire and seeke peace as much as lieth in vs, that there be no defect in vs, no neglect of our duty. And if then we cannot gaine peace with them, we shal bee sure to get praise with *God*: and though heer peace fly frō vs, yet in the end peace shall be our portion.

To dreame then of an vnity with the *Papists*, of an vniformity with *Schismatickes*, is an idle phantasie. For, so long as one is an enemy to truth, the other an enemy to Peace, both set on mischief, cōbined in faction, though differēt in faith; wee may wish for it, but neuer haue it.

But is it lawfull for a man to sue another at the law, seeing that seems to be contrarie to peace?

It is lawfull if ther bee iud cause : for the magistrate

Pax nostra bellum cōtra Satanam. Terr. l. ad Mart.

Quest.

Resp.
Rom. 13.4

strate beareth not the sword in vain. He beareth it to punish wrong-doers, and defend the right: which hee cannot doo, if hee haue no knowledge of it. And how shall he knowe, if there be no Plaintiff? And yet with these Caueats :

*Caueats in suing
at the Law.*

First, not for euery trifle or trespassse, but in matters of waight and importance.

Secondly, not vntill thou hast offred peace, and it be refused ; and that not once, but often.

Thirdly, not accounting him whom thou impleadest as an enemy ; hauing war onely with his vices, but peace with his person.

Fourthly, prosecuting it with mildnesse, not with extreamity. As, in suing of bonds, and recouering dammages, mercy must be shewed, according to that rule of the Apostle ; *Let your moderation be knowne vnto all men.* Which rules being obserued ; As thou maist lawfully vse physicke for the recouery of thy health : so maist thou vse the Law for recouering of thy right.

Phil. 4. 5

And thus we haue seen what the Apostle in this precept requireth, & how to perform that which he requireth at our hands. What now remaineth ? but that wee put these things in practice, and endeaour to *keep the vniuity of the spirit in the bond of peace.* Let vs not be *vnpeaceable* with the *peaceable* : that argueth a *diuelish minde* ; nor *vnpeaceable* with the *vnpeaceable* : which argueth a *corrupt mind* ; nor yet content our selues in that we are *peaceable* with the *peaceable*, for that argues but a *ciuill minde* : but, if it be possible, and as much as in vs lieth, let

Eph. 4. 3

vs bee *peaceable* with the *vnpeaceable*: which is that that onely argues a *true Christian*, and *heroical mind*. And so should we make it good, that wee are endued with true grace; and are true subjects of that *kingdome* which is the *kingdom of Peace*, whose king is peace.

Peace was that last & rich jewell, which Christ (departing to his Father) left his Spouse for a Legacy. *Peace I leane with you, my peace I giue vnto you.* It is the last duty I shall exhort you vnto; *Be peaceable, my Brethren.* I haue read of two Noble Lacedemonians who were at mortall hatred; and bee- ing met with by their King, called *Archidamus*, in the Temple of *Minerua*, hee requires them to put their matter to an indifferent Vmpire. They chuse the King himself. He makes them swear to abide his order: which accordingly they doo. Now, saith the King, I order, that you shall not go out of this Temple vntill you be friends. And so they were reconciled (for, an oath taken in that Temple was vnlawfull to bee broken). My Brethren, we are the Temple of God, and now heer met together in the Temple of God; and haue this day, and now doo partake together of the holy things of God: And yet, as *I hear, there is utterly a fault amongst you in this respect, in that there are contentions one amongst another, and going to law one with another,* and that onely for such things as saueur but of spleen. Might I be Vmpire, the like order would I giue as that King did: you should not depart out of this Temple till you were reconciled. Remem-

L

ber,

Isay 11.6.7.8
Rom. 14.17

Iohn 14.27

1 Cor. 6.7

ber, my Beloued, the diuell is the authour of dis-
sension. Hee it was that went about at the first to
seuer man from God : and it is he that now labou-
reth to seuer man from man. *Christ* is our *Salomon*,
the *Lord of peace*. The *Church* is the *Shulamite*,
the *Lady of peace*. If thou belongest to *Christ*, or to
his *Church*, be peaceable. And so much be spo-
ken of the duties whereto they are exhorted: now
a word or two of the Argument or Morieue wher-
with they are enforced.

Text.

And the God of loue and peace shall be with you. God
is heer called the God of loue and peace, because
hee is the authour, approuer, and rewarder of it.
And heer by the way it is worth our noting, how
that the Apostle, praying for peace, or exhorting
to peace, sets God before him, as hauing that in
him for which he praies, and of which hee speaks,
giuing such titles to him as best fits the present ar-
gument; and may teach vs, *whenever wee come to
God by praier, so to consider of him as that wee may see in
him those things we desire.* Thus the Apostle, exhor-
ting the Romans to patience and consolation, tels
to praying for them, and sets God before him as a
God of patience and consolation. *Now the God of
patience and consolation grant you, &c.* And a little af-
ter, he calls him the God of hope. *The God of hope
fill you with all ioy, &c.* And in the very next chap-
ter, perswading to peace, sets God before his eies
as a *God of peace*. And thus the Church, when they
flew to praier when *Peter* was imprisoned, seeking
courage and strength from God, set God before
them

Doct.

*We are to see in
God the fulnes
of those graces
we desire of him.*

Rom. 15. 4. 5

Verse 13.

Cap. 16. 10

them as a God of power. *Lord, thou art God who hast made heauen and earth, and the sea, and all that in them is, &c.*

Acts 4.24

And indeed this is a notable help to faith, when men come to ask of those whom they knowe haue enough of that they seek: and asking it onely in such a measure, as that it will not be any dammage for them they sue vnto to vouchsafe and grant, they then are almost certainly perswaded they shall speed. So shall wee seek things the more securely at the hands of God, when wee see the fulnes of those things to be in him.

Reason.

It causeth vs also to seek more earnestly and feruently. The sight of the Traueller's owne home makes him the more affectionately to long after it: so the true sight of mercy and grace in God, will cause vs the more longingly to desire it.

Second reason.

Comest thou to God by praier for any grace? Then see thou seekest in him the fulnes of that grace thou praieest for. Desirest thou mercy in the pardon and forgiuenesse of thy sins? Consider then of God as a God with whom there is *plenty of redemption*. Hast thou fallen into relapse, and committed sin again, a second time? Consider of God as a God that *reserueth mercy in store* for all such as fall, though they fall often. Desirest thou the performance of any promise that God hath made to the Church in generall, or thy self in particular? Consider then of God as a God of *truth*, as hee is *Iehoua, yesterday, to day, and the same also for euer*. Art thou in any grief or misery in body or in minde,

Use.

and desirest ease: Remember God as hee is a *God of mercy and consolation.*

And so for any other blessing thou wantest and desirest for thy selfe or others, with the ey of faith see it to bee in him when thou prayest to him. So thou shalt finde a strong proppe for faith, and help to kindle thy affection: which happely thou thoughtest not of as hitherto. This from the Apostles practice: now more particularly to the words. Sundry might bee the collections from hence drawne: but I wil content my selfe with this one.

Love and peace are from God effectually, howeuer they may be obtayned and wrought by meanes instrumentally,

The fruit of the spirit is Love, loy, peace &c. sayth the Apostle. So then it is the spirit of God that works this in vs. And how often doth the Apostle in his epistles vse this prayer! *Grace and peace from God our Father and from our Lord Iesus Christ.* Whereby hee shewes vs who is the author of it, and from whom it comes. God giues it, in, through, and for the Lord Iesus.

And no wonder: for if *Euerie good and perfect gift is from aboue, and commeth downe from the Father of lights,* as Saint Iames speaketh; then these likewise as well as other.

Want we these gifts and graces: see then where wee are to seeke them; euen from God aboue: and though we are to vse the means yet let vs not rest in the vsing of the meanes, but see we pray to God to blesse the meanes vnto vs. The Scripture is the ordi-

Doct.
God is the au-
thour of true
loue and peace.
Gal. 5. 22

Reason.
James 1. 17

Vse.

ordinarie meanes whereby these and other graces are wrought in vs instrumentally: yet it is God that must make his word efficacious and powerful for this end. *Paul plants, Apollo waters; God alone must giue the encrease.* Rebecca may cooke the venison: but *Isack* must giue the blessing. All that wee can doe is but to speake vnto the eare: God is he that must speak vnto the conscience. I can call vpon you to *bee perfect, to bee of good comfort, to bee of one mind, to liue in peace*: but this God of peace must graunt it and giue grace to do it. *Paul* preacheth to *Lydiaes* eare: but God hath the key of her heart to open or keepe shut at his good pleasure. Let vs so many then as would be perfect and thus liue in peace, sue vnto this God of peace for these and all other graces, that wee may haue not onely *Peace Externall* with those amongst whome wee liue; but also *Internall* Peace of conscience (which what it is none knoweth but those who haue it) and so heereafter that same *Peace Eternall* which eye hath not seen, eare hath not heard, neither is it possible the heart of man can conceive. *Now this God of peace, that brought againe from the dead our Lord Iesus, the great shepheard of the sheep, through the blond of the euermlasting couenant, make vs perfect in these and all other good workes to doe his will, working in vs that which is pleasant in his sight through Iesus Christ: to whom bee praise for euer and euer.* Amen.

1 Cor 3 6

Heb. 13. 20, 21

FINIS.